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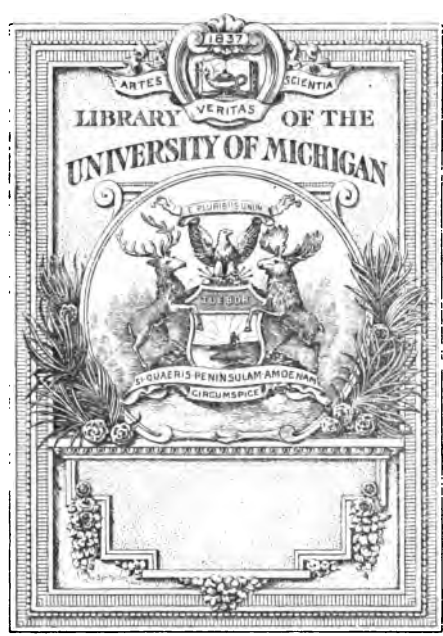
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OMAHA AND PONKA LETTERS

BY

JAMES OWEN DORSEY



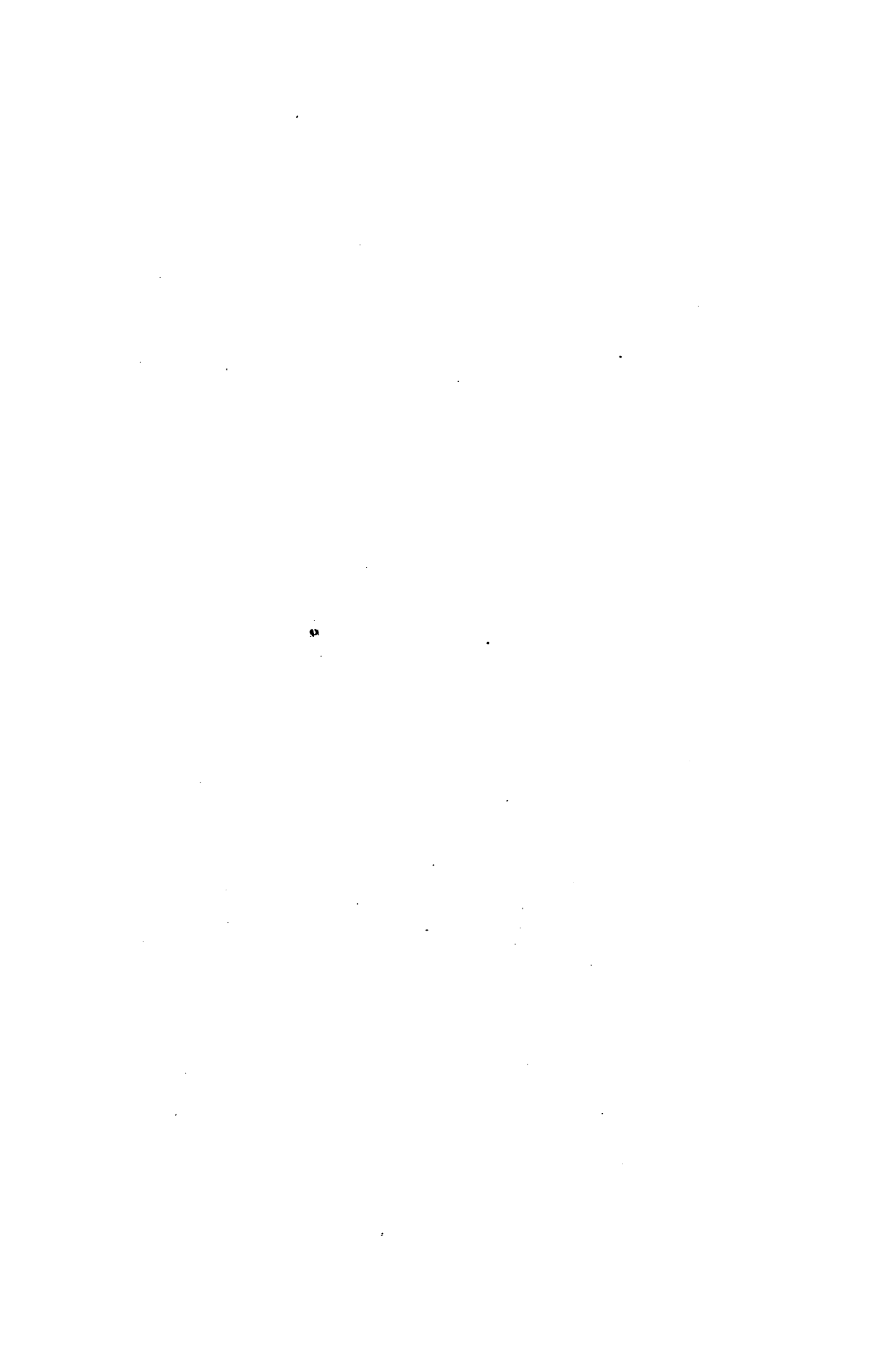
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Series title.	Smithsonian institution. <i>Bureau of ethnology.</i> Smithsonian institution Bureau of ethnology: J. W. Powell, director — Omaha and Ponka letters by James Owen Dor- sey [Vignette] Washington government printing office 1891 8°. 127 pp.
Author title.	Dorsey (James Owen). Smithsonian institution Bureau of ethnology: J. W. Powell, director — Omaha and Ponka letters by James Owen Dor- sey [Vignette] Washington government printing office 1891 8°. 127 pp. [SMITHSONIAN INSTITUTION. <i>Bureau of ethnology.</i>]
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OMAHA AND PONKA LETTERS.

By J. OWEN DORSEY.

INTRODUCTION.

Since 1872, it has been the good fortune of the author to record two hundred and thirty-eight letters (epistles) in the *Čegiha*, which is the language spoken by the Omaha and Ponka tribes of North American Indians.

One hundred and sixty-one of these letters, with numerous myths, legends, and historical papers, appear in "Contributions to North American Ethnology. Vol. VI. The *Čegiha* language. Myths, Stories, and Letters;" and it has been decided to publish the rest of the letters in the present form.

It is thought that the accompanying texts will be found interesting, not only because of their linguistic value, but also on account of their sociologic references.

EXPLANATION OF CHARACTERS OCCURRING IN THE TEXTS.

a	as in <i>father</i> ; German, <i>haben</i> .
a+	a prolonged <i>a</i> ; always a final sound.
a ⁿ	a nasalized <i>a</i> .
a ⁿ +	a prolonged nasalized <i>a</i> .
‘a	an initially exploded <i>a</i> .
‘a ⁿ	a nasalized ‘ <i>a</i> .
ǎ	nearly as <i>a</i> in <i>what</i> , and <i>o</i> in <i>hot</i> ; German, <i>man sagt</i> .
‘ǎ	an initially exploded <i>ǎ</i> , as in wēs‘ǎ, <i>snake</i> .
ǎ ⁿ	a nasalized <i>ǎ</i> .
ä	as in <i>hat</i> .
b	as in <i>be</i> , <i>rub</i> .
c	as <i>sh</i> in <i>shall</i> .
ɔ	a medial <i>sh</i> , between <i>sh</i> and <i>zh</i> . Not synthetic. Occurs before <i>n</i> in <i>Čegiha</i> and before <i>n</i> and <i>r</i> in <i>Țiwere</i> .
ç	as <i>th</i> in <i>thin</i> (not used in <i>Čegiha</i>). A <i>Țiwere</i> sound.
đ	a medial <i>th</i> or <i>ç</i> (not heard in <i>Čegiha</i>). A <i>Țiwere</i> sound. Not synthetic.
ϕ	as <i>th</i> in <i>then</i> , <i>the</i> . See <i>r</i> .

- d as in *do*; German, *das*; French, *de*. Used in Čegiha. See
 e as in *they*; German, *Dehnung*; French, *dé*.
 e+ a prolonged *e*.
 'e an initially exploded *e*.
 ě as in *then*; German, *denn*; French, *sienne*.
 'ě an initially exploded ě, as in iⁿ'ě, *stone*; ukit'ě, *enemy*, *join*.
 g as in *go*; German, *geben*.
 h as in *he*; German, *haben*.
 ħ (Dakota letter) as German *ch* in *ach*. See *q*.
 q (Pawnee sound) an evanescent *h*, a slight "puff" after a vowel.
 i as in *pique*, *machine*; German, *ihn*; French, *île*.
 i+ a prolonged *i*.
 'i an initially exploded *i*.
 iⁿ a nasalized *i*.
 iⁿ+ a prolonged nasalized *i*.
 'iⁿ a nasalized 'i.
 ĩ as in *pin*; German, *will*.
 ĩⁿ a nasalized ĩ.
 j as *z* in *azure*; *j* as in French, *Jacques*.
 k as in *kick*; German, *Kind*; French, *quart*.
 q a medial *k* (between *k* and *g*). Modified initially; not synthetic.
 k' an exploded *k*.
 m as in *mine*; German, *Mutter*.
 n as in *nun*; German, *Nonne*; French, *ne*.
 ñ as *ng* in *sing*, *singer*. In Čiwere it is often used when *not* followed by a *k*-mute.
 p as in *pipe*.
 d a medial *p* (between *p* and *b*). Modified initially; not synthetic.
 p' an exploded *p*.
 q as German *ch* in *ich*; Hebrew, *kh*.
 r as in *roar*. Not used in Čegiha. A synthetic sound in Čiwere and Winnebago.
 s as in *so*. Corresponds to the Čiwere *ç*.
 s a medial *s* (between *s* and *z*). Modified initially; not synthetic. Occurs before *n*.
 t as in *touch*.
 q a medial *t* (between *t* and *d*). Modified initially; not synthetic.
 t' an exploded *t*.
 u as in *rule*, or as *oo* in *tool*; German, *du*; French, *doux*.
 u+ a prolonged *u*.
 'u an initially exploded *u*.
 uⁿ a nasalized *u*; rare in Čegiha, common in Čiwere.
 uⁿ+ a prolonged nasalized *u*.

‘u ⁿ	a nasalized ‘u; rare in Çegiha, common in ɽɔiwere.
ũ	as in <i>pull</i> , <i>full</i> , or as <i>oo</i> in <i>foot</i> ; German, <i>und</i> .
ũ ⁿ	a nasalized ũ; rare in Çegiha, common in ɽɔiwere.
ii	an umlaut, as in German, <i>über</i> . Common in Kansa and Osage; not used in Çegiha.
w	as in <i>wish</i> ; nearly as <i>ou</i> in French <i>oui</i> .
x	<i>gh</i> ; or nearly as the Arabic <i>ghain</i> . The sonant of <i>q</i> .
z	as <i>z</i> and <i>s</i> in <i>zones</i> ; German, <i>Hase</i> ; French, <i>zèle</i> .
dj	as <i>j</i> in <i>judge</i> (rare).
tc	as <i>ch</i> in <i>church</i> , and <i>c</i> in Italian <i>cielo</i> ; Spanish, <i>achaque</i> .
ɽɔ	a medial <i>ch</i> (or <i>tc</i>), i. e. a sound between <i>tc</i> and <i>dj</i> (<i>tsh</i> and <i>dzh</i>). Modified initially; not synthetic. Common in ɽɔiwere and Osage; not used in Çegiha.
tc’	an exploded <i>tc</i> .
ai	as in <i>aisle</i> .
au	as <i>ow</i> in <i>how</i> , <i>cow</i> ; German, <i>Haus</i> .

Every syllable ends in a vowel, pure or nasalized. When a consonant appears at the end of a word or syllable, it is a sign of contraction.

Almost every sound described in this list can be prolonged. When the prolongation is merely rhetorical, it is given in the notes and omitted in the text. Prolongations in the texts are usually interjections.

ABBREVIATIONS.

The following abbreviations are used in the notes and interlinear translations:

F. Frank La Flèche, jr.	st.	sitting.
G. George Miller.	std.	standing.
J. Joseph La Flèche.	lg.	long.
L. Louis Sanssouci.	recl.	reclining.
W. Wadjepa (Samuel Fremont).	mv.	moving.
sub. subject.	an.	animate.
ob. object.	in.	inanimate.
col. collective.	pl.	plural.

Brackets mark superfluous additions to the texts.

Words within parentheses were omitted by the narrator, but, in most cases, they are needed to complete the sense.



OMAHA AND PONKA LETTERS.

HEQAGA SABĚ TO H. G. NICHOLS.

Wakan'da aká níaciⁿ/ga waqpáni daⁿ/bai xī, ɕa'éɕai xī,
Wakanda the person poor sees him when, pities him when,
sub.
uíɕaⁿi, ecé. Ádaⁿ níaciⁿ/ga ukéɕiⁿ bɕiⁿ/ éde caⁿ/ Wakan'da údaⁿ
helps you There- person, common. I was but still Wakanda good
him, said. fore Indian ordinary
ɶáɕicaⁿ bɕé. Wéɕihíde 'íi tē zaní uíɕaⁿi xī, ugaⁿ/ba tē'ɶa iɕé 3
towards I go. Tool given the all he helps when, light to the he
him has
gone
ukíkiji. ɶi údaⁿ agɕiⁿ/ kaⁿ/bɕa. Wikáge Wakan'daɶáɕicaⁿ
near kin- House good I sit I desire. My friend on God's side
dred.
ijáje aná'aⁿ kaⁿ/bɕa, kí iⁿwiⁿ/ɕaⁿ kaⁿ/bɕa. ɶi bɕaⁿ/ údaⁿ,
his I hear I desire, and he helps me I desire. House smell good,
name
ɶéskā wábɕiⁿ úckaⁿ tē wéwackaⁿ taté, naⁿbá ɕiɕíɶai xī aⁿɕá'i 6
ox I have deed the strong by means shall, two are yours if to me
them of them you give
ckaⁿ/na xī, [ɕiɕíɶai] aⁿɕíze aŋgaⁿ/ɕai. Ádaⁿ wéwackaⁿɶan'ga
you wish if, [yours] we take we desire. There- means of strength
fore
wan'daⁿ wábɕiⁿ kaⁿ/bɕa. Íe ɕíɶa údaⁿ aná'aⁿ. Iⁿwiⁿ/ɕaɕaⁿ
both to- I have I desire. Word your good I hear. You help me
gether them
kaⁿ/bɕa, kagé(ha). ɶi údaⁿ agɕiⁿ/ kaⁿ/bɕa, níaciⁿ/ga ukéɕiⁿ 9
I desire, O friend House good I sit I desire, Indian common
wéɕihíde údaⁿ ɶijébadi sagí daⁿ/bai kaⁿ/bɕa. Wakan'daɶáɕicaⁿ
tool good at the door hard they see I desire. Towards God
kagé, cubɕé. * * * Jaⁿ gɕádiⁿ u'aⁿ/azé at'é xī'cté kúge
Ofriend, I go to Cross shadow I die when- box
you. ever
ajaⁿ/ ké éteaⁿ. Wakan'da ɕínké bɕá-maji tēdi, wéɕihíde; 12
I re- the lg. should Wakanda the one I do not go when, tool;
cline ob. at least. who
wé'e, ɶéskā, ɶéskā miⁿ/ga, kúkusē, wajiⁿ/ga-jíde, maⁿ/zepe,
plow, ox, cow, hog, chicken, ax,
jaⁿ/imásē, iⁿ/é-wétiⁿ, maⁿ/zé wíugádaⁿ, jaⁿ/ ɶaŋga ímasē,
hand-saw, hammer, nails, crosscut saw,
jaⁿ/ɕinaŋ'ge, jaⁿ/hiⁿ/be, naⁿbúɕiciⁿ, unájiⁿ, waɕáge, niɶá-iɕictíde, 15
wagon, shoe, gloves, shirt, hat, what makes the
ears comfortable,

qádina^usě, qádigasě, wamúsk-inaⁿřúbě, qádiřizě, cañ'ge-núde-
mowing ma- scythe, grist-mill, hay-fork, horse-col.
chine,

wé'iⁿ, řeskā-núde-wé'iⁿ, maⁿ'ze-ukiátcatca, uqpúji wasěs'-uqpé,
lar, ox-yoke, iron chain, dish closet, earthen dishes,

3 ní-iřátaⁿ, maⁿ'zunéřě, ágřiⁿ, ujaⁿ', iⁿ'behiⁿ, wamúskě wénaⁿřu
cups, stove, chair, bedstead, pillow, threshing machine,

(kaⁿ'bča?). Ádaⁿ jaⁿ' gřádiⁿ u'aⁿ'azě údaⁿqti uáha kaⁿ'bča.
(I desire). There- cross shadow very good I follow I desire.
fore its course

Iⁿwiⁿ'řařaⁿ'i řiⁿ'ji ugaⁿ'ba tě pí kaⁿ'bča. Īe řiřiřa, kagě,
You (all) help me if light the I I desire. Word your, O friend,
ob. reach there

6 aná'aⁿ; nān'de iⁿ'udaⁿ'qti-maⁿ'. Wakan'dařářicaⁿ bře. Aⁿ'-
I have heart it is very good for me. Towards God I go. To-
heard;

baře wabářu řiřiřa Īe aná'aⁿ řiⁿ'ji, nān'de iⁿ'udaⁿ, wéaonaⁿ
day letter your word I hear if, heart good for me, I am thank-
ful

hěga-máři. Iⁿwiⁿ'řařaⁿ řiⁿ'ji, wéřihíde at'aⁿ etégaⁿ. Wéřihíde
I not a little. You help me if, tool I have apt. Tool

9 iřáje abře zani kaⁿ'bča. Caⁿ Wakan'da řiⁿ'keřářicaⁿ Īe
his I have all I desire. Now Wakanda the one towards word
name called

wiřa zani aⁿ'řá'i kaⁿ'bča. Majaⁿ' wiřa řaⁿ gacíbe břiⁿ'-máři.
my all you give I desire. Land my the outside of I am I-not.
to me

Iⁿc'áge pahañ'ga řétaⁿqti ut'ái, wahi uágigřiⁿ agřiⁿ', majaⁿ'
Old man before up to this very time died in, bone I sit in my I sit, land
own

12 řaⁿ, ádaⁿ iⁿ'teqi hěga-máři.
the there- precious I-not a little.
ob., fore to me

NOTES.

Heqaga sabě, or Black Elk, a chief of the Ponka Wacabe gens. His name is the Ponka notation of the Dakota Heqaka sapa (Hehaka sapa). He was baptized in June, 1872, taking the name of John Nichols. Mr. H. G. Nichols, of Brooklyn, N. Y., wrote to the author, expressing his desire to make a present to his Ponka namesake, and sending twenty-five dollars for that purpose. This elicited the letter from John Nichols.

9, 5-8. ři bčaⁿ udaⁿ . . . wabřiⁿ kaⁿ'bča. These sentences are badly constructed. Judging from analogy, and also from a comparison of the criticisms of three Omahas, John should have said something like this: ři bčaⁿ' údaⁿ wiⁿ' kaⁿ'bča hă, kagéha. řeskă
House smell- ing good one I desire O friend. Oxen

wábřiⁿ ři, wéwackaⁿ wadăxe etégaⁿ hă. Akířa aⁿ'řá'i ckaⁿ'na ři,
I have if, means of I regard apt. Both you give you wish if,
them strength them me

břiřě kaⁿ'bča (hă). Ádaⁿ wewackaⁿřaňga, etc. L. rendered this by,
I take I wish

"I wish to be strong on both sides." He suggested another translation: "I wish to have them together (i. e. your two oxen and my two) for gaining strength." But G. said (1889) that the sentence refers to having the house as well as the oxen.

9, 11. An unintelligible sentence is omitted here.

9, 12. Wakanda *ɸiñke bɸa-majĩ tɸdi*, *wɸihide*, etc. We can not say whether John asked everything for himself only, or for his tribe.

10, 4. Adaⁿ jaⁿ *gɸadiⁿ*, etc. L. rendered this by, "Therefore I wish to walk in a good shade of cross-wood (probably boards laid across to form a porch in front of his house)." But, judging from the context, and some of John's statements at various times, it is more probable that the reference is to the cross of Christ, and if so, the sentence must be translated, "Therefore I wish to follow the course of the very good shadow of the cross." John favored the religion "of the white man," as he considered it, on account of its supposed temporal benefits!

John Nichols probably heard some of the Dakota ministers speak of the "shadow of the cross," as he can speak Dakota.

TRANSLATION.

You say that when God sees a poor man and pities him, he helps him. Therefore I go towards the good God, though I was a common (or wild) Indian in the past. When one helps another by giving him all kinds of tools, and he goes to the light (they are), brothers to each other. I wish to dwell in a good house. I wish to hear the name of my friend on God's side, and I desire him to help me. (I desire) a good smelling house. The oxen which I have shall be strong by means of action (?). If you wish to give me two of yours, we desire to receive them (?). Therefore I wish to have them together for gaining strength (see note). I have heard your words well. O friend, I wish you to help me. I wish to dwell in a good house. I desire the wild Indians to see good tools by a stout door. O friend, I go to you and towards God. (Next sentence was unintelligible: something about the land.) Whenever I die (in) the shadow of the cross, I should, at least, be lying in a box (i. e., if he died as a Christian, he should be buried in a coffin). Before I go towards God I wish to have the following articles: plows, oxen, cows, hogs, chickens, axes, hand-saws, hammers, nails, cross-cut saws, wagons, shoes, gloves, shirts, hats, comforts, mowing-machines, scythes, a grist-mill, hay forks, horse-collars, ox-yokes, iron chains, dish closets, earthen dishes, cups, stoves, chairs, bedsteads, pillows, and a threshing-machine. Therefore I wish to follow the course of the very good shadow of the cross. If you all aid me, I desire to reach the light. I have heard your words, O friend, and they make me very glad. I go towards God. To-day when I heard the words in your letter, I was glad; I was very thankful. If you help me, I will be apt to have plenty of implements. I desire all the tools which I have called by name. Now I wish you to give me (according to) all my words towards God. I am not outside

of my land. I am dwelling in the midst of the bones of my kindred, of the venerable men who dwelt here formerly and who have died in the land up to this very time; therefore the land is very precious to me.

PART OF ANOTHER LETTER FROM THE SAME TO THE SAME.

Níaci^{n'}ga wi^{n'}áqtcí ma^{n'}zěskǎ' gǫ́éba-na^{n'}ba ké'di sǎtǎⁿ
 Person just one money twenty on the five
 i^{n'}wi^{n'}qpaǫ́é-na^{n'}ma^{n'} tá mi^{n'}ŋke, ecé, aná'aⁿ. Éde wéǫ́iqǫ́i
 I lose only I have (?) I will, you said, I heard. But brain
 3 ma^{n'}taǵa abǫ́i^{n'}-na^{n'} ca^{n'}caⁿ. Níaci^{n'}ga ukéǫ́iⁿ ǵi ǫ́iǵa ǫ́ida^{n'}bai
 within I have kept only always. Indian common house your they see you
 údaⁿ ínahiⁿ, eǫ́égaⁿ taité. Hínda, égaⁿ a^{n'}ǵǫ́i^{n'} te eǫ́égaⁿ
 good indeed, they think shall. Let us see! so we sit may they think
 taité, ecé teǫ́a^{n'}i.
 shall, you in the
 said past.

TRANSLATION.

I have heard that you said, "I will expend twenty-five dollars on one man." And I have been keeping it within my brain continually. You said in the past, "When the wild Indians see your house, they shall think, 'It is very good!' They shall think, 'Let us see! Let us live so.'"

UPTON HENDERSON, AN OMAHA, TO MR. LUSPEN, COX CITY,
 KANSAS (*sic*).

6 Kagéha, i^{n'}tcaⁿ winá'aⁿ ka^{n'}bǫ́a. Wata^{n'}ǫ́é méha ta^{n'}iwi-
 My friend, now I hear from you I wish. Tanning hides winter
 hides I who
 kiǫ́é mi^{n'}ŋké wíe bǫ́i^{n'}. Kǵi méha gě d'úba ani^{n'} ǵi, aná'aⁿ
 dressed hides for I I am. And winter the pl. some you have if, I hear it
 you hides in. ob.
 ka^{n'}bǫ́a. Kǵi gáǫ́aⁿ wabáǵǫ́eze nízě ǵi, uqǫ́é'qtcí ia^{n'}ǫ́akiǫ́é
 I wish. And that (ob.) letter you re- when, very soon you send to me
 ceive it
 9 ka^{n'}bǫ́égaⁿ.
 I hope.

TRANSLATION.

My friend, I wish to hear from you now. I am the man who dressed winter hides for you, at your request. And I wish to hear whether you have some winter hides. When you receive this letter, I hope that you will send me one very soon.

KALOE-YINE, A MISSOURI, TO BATTISTE DEROIN. OCTOBER 21,
 1887.

Aⁿ'bačé wabágčeze bčízě, *Friday*, iⁿ'čěqti-maⁿ'. Caⁿ' úckaⁿ
 To-day letter I have re- Friday, I am very glad. And deed
 ceived it,
 wiwíŋa wabágčeze nížě xī, uqčě'qtcī wabágčeze giañ'kičá-gă.
 my letter you re- when, very soon letter cause it to be return-
 ceive it ing to me.
 Céma xī guáčicaⁿ núciáha-ma é áwawaké, eátaⁿi tē aná'aⁿ 3
 Those lodge beyond those who are that I mean them, how they the I hear it
 below are
 kaⁿ'bča, wágazu. Ačai xī, wágazúqti wabágčeze tiaⁿ'čakičé
 I wish, straight. They go if, very straight letter you send hither
 to me
 kaⁿ'bča, gañ'xī cagčé kaⁿ'bča ědīhi kī. Nīkaciⁿ'ga aⁿ'čaⁿ't'áčé
 I wish, and then I go back I wish if that has Person he who is
 to you occurred. jealous
 aká é čé xī, cagčé kaⁿ'bča. Wa-cá-ka-čú-ti wakéga tē 6
 of me that he if, I return I wish. Wačakarutce sick the
 goes to you
 gini ā, iwimáxe cučéačé. Níŋa xī, aná'aⁿ kaⁿ'bča, t'é xī'ctě,
 has ? I ask you I send to you. Alive if, I hear it I wish, dead even if,
 recov-
 ered
 aná'aⁿ kaⁿ'bča.
 I hear it I wish.

NOTE.

13. 6. Wacakačuti, the Omaha notation for the Oto Wačáka-rúŋe,
 or *Watermelon*, the name of an Oto man.

TRANSLATION.

I have received the letter to-day, Friday, and I am very glad. When
 you receive this letter (referring to) my affairs, return a letter to me
 very speedily. I refer now to those who dwell down below, in the
 lodges beyond (you?), I wish to hear just how they are. If they are
 going, I wish you to send me a letter giving an exact account of them,
 as I wish to return to you if they have gone. If the man who is jealous
 of me goes, I wish to return to you. I send to you to ask you whether
 Wačaka-rúŋe has recovered from the sickness. I wish to hear whether
 he is dead or alive.

FRED. MERRICK, AN OMAHA, TO G. W. CLOTHIER, COLUMBUS, NEBR.

Kagéha, aⁿ'bačé wabágčeze čičíŋa aⁿ'ba údaⁿqti, haⁿ'egaⁿ'tce 9
 My friend, to-day letter your day very good, morning
 tē'di, bčízě. Aⁿ'bačé bčízě tē iⁿ'udaⁿ'-qti-maⁿ'. Čé kaⁿ'bča
 in the, I have re- To-day I have re- the it is very good for me. This I desire
 ceived it. ceived it

- tě' éskana ućáket'a^{n'} ka^{n'}bčéga^{n'}-qti-ma^{n'}; ukét'a^{n'} ga^{n'}ča-gă.
 the oh that you acquire it I earnestly hope; to acquire it desire!
- Kĩ máčadi watčicka pi kéča^{n'}ja cĩ pí ka^{n'}bča. Kĩ uja^{n'}ge
 And last winter creek I to the lg. again I reach I wish. And road
 ed there the past it
- } máčadi pí kéča^{n'} é uágiha pí ka^{n'}bča. Kĩ céču ihe cakĩ
 last winter I the lg. that following I I wish. And yonder pass- I will
 reach- ob. lg. its course reach ing by I will
 ed it the past again it that way
- tá minke, ȳí číša tē'di. Ga^{n'}xi wahá kě ućáket'a^{n'} ni^{n'}kě cě
 return there house your to the. And then hides the ob. you who are acquiring them
 to you,
- cakĩ ka^{n'}bčéga^{n'}. Kĩ čikáge ní^{n'}kaci^{n'}ga uáwagibča te, ecě
 I return I hope. And your friend person I tell them the, you
 thither said
 to you [the persons to whom you said that I should
- } čan^{n'}ká uáwagibča tá minke. Kĩ íe čičíša na'a^{n'}i xi^{n'}ji, gĩ'čě-
 the ones I will tell it to them. And word your they hear when, they
 who
 tell it]
- qtia^{n'} taité, uáwagibča tēdĩhi xi. Kĩ účita^{n'} t'a^{n'} hégaji éga^{n'},
 shall greatly re- I tell it to them by the when. And work abounds very as,
 joice, time
- ata^{n'} axíqčicta^{n'} xi, é'ja cupí eté hă. Kĩ čicti ičáugče éta^{n'}
 when I finish for my- if, there I reach may . And you too throughout that
 self you long
- } cka^{n'}na čanáji^{n'} ka^{n'}bčéga^{n'} wahá tē. Ca^{n'} ní'aji ca^{n'} ka^{n'}bčéga^{n'},
 you wish you stand I hope hides the. And you do at any I hope,
 not fail rate
- ućáket'a^{n'}qti ka^{n'}bčéga^{n'}. Edáda^{n'} iuča čingé. In'uda^{n'}qti
 you acquire them in I hope. What news there is Very good for
 abundance no. me
- anáji^{n'}, wicti. Kĩ cěna, kagéha, wíčaxu a^{n'}bačé. Waqin'ha
 I stand, I too. And enough, my friend, I write to to-day. Paper
 you
- 2 gě wi^{n'} cĩ uqčě'qtei tia^{n'}čakičé ka^{n'}bča. Na'a^{n'}čakičé
 the one again very soon you cause to come I desire. To cause him to
 pl. in. ob. hither to me hear it
- ka^{n'}bča.
 I wish.

NOTE.

14, 8, eta^{n'}. Used in this connection, but the following is better
 Omaha: Kĩ čicti a^{n'}ba t(ě) ičáugče wahá tē cka^{n'}na čanáji^{n'} ka^{n'}
 And you day the every (or hides the you wish you stand I
 too throughout)

ebčéga^{n'} (or, ka^{n'}bčéga^{n'}).—(W.). Eta^{n'} refers to the time that Fred.
 hope I hope.

Merrick would have to work for himself before going to the white man :
 "I hope that you will need the hides that long," i. e., "until I can visit
 you."—(G., 1889).

TRANSLATION.

friend, I received your letter to-day, in the morning of a very
 day. I am very glad that I received it to-day. I earnestly

hope that you may acquire this which I desire. Try to gain it! I wish to come again to the stream where I was last winter. And I wish to follow again the course of the road which I traversed last winter. I will come again to your house on my way yonder. I hope to return to you who are acquiring hides. And I will tell your friends, the persons to whom you said that I should tell it. By the time that I tell them, they will rejoice greatly when they hear your words. As work is very abundant (here), when I finish mine, I may come there where you are. I hope that you, too, may continue to desire the hides until then. I hope that you may not fail but that you may acquire them in abundance! There is no news. I, too, am very well. My friend, I have written enough to you to-day. I wish you to send me a letter very soon. I desire you to let him hear it. (The person referred to in this last sentence is unknown to the author.)

NA^NZANDAĬĬ, AN OMAHA, TO T. M. MESSICK, KEARNEY JUNCTION,
NEBR.

Kagéha, ca^{n'} wabágčeze íe djúbaqtei wídxu cučéačē. Ca^{n'}
My friend, now letter word very few I write to I send to you. And
(expect-
ive)

e'a^{n'} niⁿ tē winá'aⁿ ka^{n'}bča, kagéha. Ca^{n'} ga^{n'} wačásičáča-
how you the I hear from I wish, my friend. At any rate it is you who have
are you

bají'-qti-ja^{n'} tē aŋgú a^{n'}čisičē. Wabágčeze wídxu cučéačē, 3
not thought of us the we we have Letter I write to I send to
at all thought of you. you you

ta^{n'}wa^{n'}gča^{n'} čan'di ma^{n'}ni^{n'} éi^{n'}te. Ca^{n'} a^{n'}ča^{n'}čibahra^{n'}-qtia^{n'}i
nation (or city) in the you walk it may be. And we know you very well
(wherever you are)

tē cí aŋgúcti weáčpaha^{n'}qtia^{n'}i tē. Ca^{n'} čikáge, Spafford
the again us too you know us very well the. And your friend, Spafford

Woodhull, gí'čají'qti égaⁿ, wa'ú gí'te. Ca^{n'} uma^{n'}čínka 6
Woodhull, is very sad so, woman his is dead. And year

máčē tēdihi xí, a^{n'}čída^{n'}be etégaⁿ. Ca^{n'} wahá ni^{n'}wiⁿ gē' ctē
winter by the when, we see you apt. And hides you buy the pl. even
time in. ob.

aná'aⁿ ka^{n'}bča, ani^{n'}i gē. Ca^{n'} íáqtiha, a^{n'}pa^{n'}ha, ca^{n'} méha,
I hear it I wish, you have the And deer hides, elk hides, or winter
them pl. in. whether hides,
ob.

caⁿ éskana wágazúqti i^{n'}wi^{n'}čana ka^{n'}bčégaⁿ. Maja^{n'} águdi 9
still oh that very straight you tell it to me I hope. Land. where

méha t'a^{n'} xí'jí, uná'aⁿ ga^{n'}ča-gā. Ca^{n'} a^{n'}pa^{n'}ha, ca^{n'} na^{n'}ba
winter abound if, to hear desire. And elk hides, either two
hides about it

čábčīⁿ da^{n'}ctē, wíqtei ka^{n'}bča há. Či íáqtiha na^{n'}ba čábčīⁿ
three or, I myself desire them Again deer hides two three

da^{n'}ctě, úda^{n'}qti, ka^{n'}bča. Éskana waqin^{n'}ha uqčč'qtei tia^{n'}-
or, very good, I desire. Oh that paper very soon you
cause to

čakičé ka^{n'}bčéga^{n'}. O'Kane águdi é'dedíta^{n'} éi^{n'}te i^{n'}wi^{n'}č' íča-gă.
come I hope. O'Kane where there he is perhaps to tell send
hither to me standing me hither.

3 Ca^{n'} méha éskana d'úba ani^{n'} cka^{n'}na ka^{n'}bčéga^{n'}qti. Spafford
And winter oh that some you have you wish I earnestly hope. Spafford
hides

Woodhull ícpaha^{n'}qti, juágčé a^{n'}ča^{n'}cpaha^{n'}qti-ja^{n'} ni^{n'}.
Woodhull you know him I with him you know me very well you
very well, are.

NOTE.

16, 2. O'Kane águdi, etc. Three readings: 1. O'Kane águdi čandíta^{n'} éi^{n'}te, at what village, station, etc., O'Kane is (L.). 2. O'Kane águdi édedíta^{n'} éi^{n'}te (W., G.) 3. O'Kane águdi najin^{n'} ta^{n'} éi^{n'}te, where O'Kane is standing (G.). All are correct. In the last example "ta^{n'}" can be omitted.

TRANSLATION.

My friend, I write you a letter of a very few words, and send it to you. My friend, I wish to hear from you how you are. It is *you* who have not thought of us at all, while we have remembered you. I send you a letter, wherever you are in the city. We know you very well, and you know us very well. Your friend, Spafford Woodhull, is very sad because his wife is dead. We may see you this year, by the time that it is winter. I desire to hear whether you have bought any hides, and whether you have any on hand. I hope that you will send me a correct account of what kinds you have, whether deer hides, elk hides, or winter buffalo hides. If there is any land where winter hides abound, try to hear about it. I myself desire two or three elk hides. I also desire two or three very good deer hides. I hope that you will send me a letter very soon. Send and tell me where Mr. O'Kane is staying. I earnestly hope that you may desire to possess some winter hides. You know Spafford Woodhull very well, and you know me, with whom he is, very well.

NA^{n'}ZANDAJĬ TO JOHN RATHBUN.

Ca^{n'} wabágčeze wičaxu cučéačč. Ca^{n'} wawéwimáxe
And letter I write to you I send to you. And I ask you about
several matters

cučéačč. Ca^{n'} uqčč'qtei ia^{n'}čakičé ka^{n'}bčéga^{n'}, wawéwimáxe
I send to you. And very soon you send I hope, what questions I
hither to me have asked you

6 wágazúqti. Níaci^{n'}ga ukéči^{n'} d'úba máčadi cahí; méha ani^{n'}
very straight, Indian common some last winter reached winter you
you; hides

taté, é ućíça agćí. Kĩ cĩ ani^{n'} da^{n'}ctěa^{n'} éskana i^{n'}wi^{n'}ćana
shall that telling they re- And again you whether oh that you tell it to
have, about turned hither. have have me

ka^{n'}bćéga^{n'}. Kĩ e^{a'} ǵagickaxe tat éska^{n'} enéga^{n'}, méha ani^{n'}
I hope. Again how you shall make your own you think it probable, winter you
hides have

éi^{n'}te, wágazúqti aná'a^{n'} ka^{n'}bća. Ca^{n'} maja^{n'} ta^{n'}wa^{n'}-mádi, 3
may, very straight I hear it I wish. And land in the towns,

maja^{n'} Kansas, águdi méha t'a^{n'} ǵíjĩ, i^{n'}wi^{n'}ćana ka^{n'}bća.
land Kansas, where winter abound whether, you tell it to me I wish.
hides

Fort Dodge ǵa^{n'}ǵa méha t'a^{n'} ǵíjĩ, ućána'a^{n'} ka^{n'}bćéga^{n'}. Níka-
Fort Dodge at the winter hides abound wheth- you hear I hope. In-
er, about it

ci^{n'}ga ukeći^{n'}-ma méha ga^{n'}ǵa-na^{n'}i há. Ca^{n'} ta^{n'}ǵě ǵí iǵici 6
dian the common ones winter desire usually . And to tan if pay-
hides ment in
kind

ga^{n'}ǵa-na^{n'}i. Kĩ wágazúqti i^{n'}wi^{n'}ćana tíǵaǵě ǵíjĩ, níkaci^{n'}ga
desire usually. And very straight you tell it to me you send when, person
hither

ca^{n'} wata^{n'}ǵě úda^{n'}qti wabći^{n'} juáwagće cubćé tá mińke.
in fact tanner very good I have I with them I will go to you.
them

Ca^{n'} ábae naí tě ućáket'a^{n'} tě ícpaha^{n'} tě, i^{n'}wi^{n'}ćana ka^{n'}- 9
And hunting you the you acquired the you know the, you tell it to me I
the large went
animals

bćéga^{n'}. Ca^{n'} a^{n'}ǵa^{n'}cpaha^{n'}-qtia^{n'}i, cĩ wíctĩ íwiđaha^{n'}-qti-ma^{n'}.
hope. And you know me very well, again I too I know you very well.

Uma^{n'}ćińka wi^{n'} céǵu wata^{n'}ǵě a^{n'}ći^{n'}.
Year one yonder tanning we were.

NOTES.

Mr. Rathbun's post-office was Wakanda, near Osborne City, Phillips County, Kansas.

17, 4, maja^{n'} Kansas, i. e., "*Kansas maja^{n'}*" in ordinary speech.

17, 6, iǵici, etc., *they wish to be paid in raw hides for tanning the other hides.* They work on shares, receiving part of the raw material in payment. So, ǵeskǵa t' ewaǵai ǵí iǵici ga^{n'}ǵai, *they want part of the beef as their pay for slaughtering the cattle.*

TRANSLATION.

I write a letter and send it to ask you some questions. I hope that you will send me very soon a full reply. Some Indians visited you last winter, and on their return to us they told that you would be sure to have winter hides. I hope that you will tell me whether you have any. I wish to hear very accurately whether you have the winter hides, and how you think that you will do about them. I wish you to tell me whether winter hides abound anywhere in the towns of the

State of Kansas. I hope that you may hear whether they are plentiful at Fort Dodge. The Indians usually desire the winter hides. And they generally wish to get raw hides as their pay for tanning them. When you send and tell me just how affairs are, I will come to you with the Indians who are good tanners. I hope that you will tell me whether you acquired (any winter hides?) when you went hunting the large animals: this you would know by personal experience (rather than by hearsay). You know me very well, and I know you very well. We are they who tanned hides at your place one year.

NA^NZANDAJĪ TO T. M. MESSICK.

Ca^{n'} wawíðaxu cučéačē íe djúbaqtci égaⁿ. Ca^{n'} wabágčez
And I write to you I send to word very few. And letter
about several
things

tia^{n'} čakičē čaⁿ bčízē édegaⁿ, íe kě wágazúqtiä'jī uqpáčēačē
you have sent the I have received it, but word the not exactly straight I have lost.
hither to me

3 Ca^{n'} indádaⁿ edéce tēiⁿte iⁿwi^{n'}čana kaⁿbčégaⁿ. Ca^{n'} Uptc
And what what you have you tell it to me I hope. And Upton
would said

uáwakié íe tē, edéce tē uáwagíčča, ca^{n'} íe tē uwíxaⁿqti égaⁿ
I talked to word the what the I told it to them, and word the I help you
him you said considerably

tá minke íčaugčē'qti égaⁿ. Ca^{n'} ma^{n'}zěškā tē' učíqpačájī ta
I will throughout partly. And money the you shall not lose

6 ebčégaⁿ. Čicti edéce tē čagisíčē etégaⁿ. Wamúskē naⁿs
I think it. You too what you the you remember it should Wheat cut by
said ber it (or apt). machine

čicta^{n'}i tē'di, wagáxe čagíctaⁿbe etégaⁿ. Ma^{n'}zěškā tē' uč
they finish when, debt (due you see your apt. Money the you
it you)

ket'a^{n'} tēdīhi xī, wíqti bčíza-májī tá minke, ē'qti cučéčik
quire it by that time when, I myself I will not receive it, he him- self to send it to
you

9 'íčai, Upton iji^{n'}čē akéčē hā, A^{n'}paⁿ-čan'ga. Ca^{n'}, kagéh
has Upton his elder he is , Big Elk. And, my friend
prom-
ised,

českana usní tē'di, méha gě d'úba učána'a^{n'} kaⁿbčáqti
oh that cold when, winter the pl. some you hear of I strongly de
hides in. ob. them sire it.

Wágazúqti iⁿwi^{n'}čana kaⁿbčá-qti-ma^{n'}. A^{n'}paⁿhá wawé
Very straight you tell it to me I do really desire it. Elk hides pay

12 aⁿčai'í 'íčačē tē tia^{n'}čakičē 'íčačē tē gisíčča-gā hā'. Íusícti
you promised to give the you send hither you prom- the remember it ! Telling a
to me to me ised

uwíbča-májī. Ma^{n'}zěškā' čagíctaⁿbe taté uwíbča.
I do not tell it to Money you see your shall I tell it
you. own to you.

TRANSLATION.

I write to you about several matters, sending you a very few words. I have received the letter which you sent me, but I have lost the words, as they were not exactly straight. (Note by author.—Perhaps he means that the language of the writer was not clear to his mind.) I hope that you will tell me what you intended to say. I talked to Upton (Henderson) about the words. I told him what you said. I will give you considerable aid in this matter, almost without intermission. I think that you shall not lose your money. You should remember what you said. When they finish harvesting the wheat, you will be apt to see what is due you. When you gain the money, I myself will not receive it; but it is the elder brother of Upton, Big Elk, who has promised to send it to you himself. My friend, when the cold weather comes I strongly desire that you may hear about some winter hides. I do really desire you to tell me very fully about it. Remember the elk hide(s) that you promised to give me as pay, and which you said that you would send to me! I do not tell you a lie. I tell you that you shall see your money.

NA^NZANDAJĪ TO JAMES O'KANE, HASTINGS, NEBR.

Caⁿ wabágçeze tiaⁿ çakiçé caⁿ bçize. Caⁿ wahá gë bçúga
And letter you send it the ob. I have received it. And hides the pl. all
hither to me

kaⁿbçá-qti eté-maⁿ çaⁿ'ja, caⁿ' méha tē áta kaⁿ'bçá. Caⁿ'
I desire very I do that at though, yet winter the beyond I desire. And
much least hides

Kansas édi-gé cteaⁿ. Méha gë uçána'aⁿ kaⁿ'bçá. Caⁿ' 3
Kansas they must be in some Winter the pl. you hear I wish. And
places. hides in. ob. about them

éskana wahá gë gaⁿ'ça xī, iⁿwiⁿ'çaxaⁿ'qti kaⁿ'bçégaⁿ. Caⁿ'
oh that hides the pl. they if, you help me con- I hope. And
in. ob. desire siderably

aⁿ'ba içaugçe wisíçé-naⁿ-maⁿ' tá minke. Caⁿ' nié çiçin'ge
day throughout I will be thinking of you often. And you have no sick-
ness

éskana winá'aⁿ kaⁿ'bçégaⁿ. Caⁿ' wabágçeze éskana tiaⁿ çakiçé 6
oh that I hear it I hope. And letter oh that you send it
about you hither to me

kaⁿ'bçégaⁿ. Caⁿ' Fort Dodge érá cti uçána'aⁿ kaⁿ'bçégaⁿ,
I hope. And Fort Dodge there too you hear about it I hope,

caⁿ' águdi ctéctē uçána'aⁿ kaⁿ'bçégaⁿ.
in where soever you hear I hope.
fact about it

NOTE.

19, 3, ědige-ctěa². Too positive an assertion. Na²zandaj¹ did not *know* whether they were there. Ědige-i²te is the better expression, i. e., "They *may be* in some places here and there." (W.)

TRANSLATION.

I have received the letter that you sent me. Though I always desire to possess all kinds of hides, I prefer the winter hides of buffalos to all others. They must be found in some places in Kansas! I wish you to find out what you can about the winter hides. And if any persons desire hides of any animals, I hope that you will give me considerable help. I will be thinking of you throughout each day. I hope that I may hear from you that you are well. I hope that you will send me a letter; and that you will find out what you can about the hides at Fort Dodge, or at any other place whatever.

TO T. H. TIBBLES FROM SEVERAL OMAHAS. AUGUST 22, 1879.

- Duba-maⁿčⁱ* said:—Kagéha, níkaciⁿga majaⁿ bčúgaqti
 My friend, person land entire
 áta-mácě aⁿbačě wisíčai égaⁿ wíbčahaⁿi há. Níkaciⁿga-
 ye who excel to-day I think of as I pray to you (pl.) O ye peo-
 ye (pl.)
- 3 mácě, edádaⁿ ícpahaⁿ čagčⁱ-mácě, majaⁿ čéčuádi edádaⁿ
 ple, what you know you who sit, land in this (here) what
 wéteqi gě níkaciⁿga wiⁿ weábahaⁿi égaⁿ, wéčitaⁿ cučai há.
 hard the pl. person one knows about us as, to work for he goes
 for us in. ob. us to you
- Tibbles* é áwake há. Íe tē éskana čéoniza-bádaⁿ, učéčⁱxiⁿ
 Tibbles him I mean Word the oh that you (pl.) and (pl.), you help
 him him take from him
- 6 kaⁿbčégaⁿ é wíbčahaⁿi há. Kí níkaciⁿga ukéčⁱ aⁿgáčiⁿ
 I hope that I pray to And Indian common we who
 you (pl.) move
 bčúgaqti účkaⁿ kě-naⁿ weábahaⁿi égaⁿ, wéčitaⁿ cučai čaⁿja,
 all deed the some he knows about as, to work for he goes though,
 us us to you
- eonaⁿ xi égičě čⁱá te há. Ádaⁿ níkaciⁿga-mácě, učéčⁱxiⁿ
 he only if beware he fail lest There- O ye people, you help
 fore us him
- 9 tēdíhi xi, učáket'aⁿi xiⁿji, éskana majaⁿ čaⁿ iⁿčéqti awáxi-
 by the when, you succeed if, oh that land the ob. I am very I work for
 time glad
- gčitaⁿ anájiⁿ kaⁿbčégaⁿ. Níkaciⁿga účkaⁿ weábahaⁿji-má
 myself I stand I hope. Indian deed the ones who do not
 know about us
- Tibbles* edádaⁿ učai tē gíja-má, íbahaⁿji-má gíjai tē čaⁿajiⁿ
 Tibbles what he the those who those who do not they the improper
 tells doubt him know it doubt (act)
 him
- 12 há. Čaⁿja *Tibbles* aká íe edádaⁿ edé tē wágazúqti níka-
 Though Tibbles the word what what the very straight In-
 sub. he says
- ciⁿga ukéčⁱ-ma wéčitaⁿ cačai.
 dian the common ones to work he goes
 for them to you.

- Sinde-xaⁿxaⁿ said:—*Kagéha, aⁿbačé edádaⁿ níkaciⁿga-ma
My friend, to-day what the people
- wajiⁿskā áta-ma aⁿbačé awásičégaⁿ wábčahaⁿ tá minke. Kí
wise those who to-day as I think of them I will pray to them about And
excel several things.
- níkaciⁿga wiⁿ čéčutaⁿ cučé - de edádaⁿ iⁿteqi kě ictá čaⁿ 3
person one thence he goes when what is hard for the eye the
to you me ob. instr.
- aⁿčaⁿdaⁿbě'qti aⁿčaⁿbahaⁿqti cučé. Kí níkaciⁿga pahañ'-
he has really seen me he really knows about he goes And person ga pahañ'-
with it me to you (by request). for-
- gadi úckaⁿ wiⁿéctě égaⁿ ɣaⁿba-máji iⁿtcaⁿqtci ɣaⁿbe úckaⁿ
merly deed even one so I did not see just now I see him deed
- tě. Tibbles é áwake. Kí, níkaciⁿga-mácě, edádaⁿ iⁿteqi kě 6
the Tibbles him I mean And, O ye people, what hard the
ob. him.
- bčúgaqti uříčai ɣí, éskana čéonize kaⁿbčégaⁿ égaⁿ, wíbčahaⁿ
all he tells when, oh that you take it I hope as, I pray to you
to you from him
- cučéačé. Edádaⁿ wéteqi gě íbahaⁿjí-ma gíjai ctéctěwaⁿ, é
I send it to you. What are hard the (pl. those who do not they notwithstand- he
for us in. ob.) know them doubt them ing,
- weábahaⁿi égaⁿ íe tě čéonize etai. Kí Iřígaⁿčai aká úckaⁿ 9
he knows about as word the you will please re- And Grandfather the deed
us ceive from him. sub.
- wéteqi gě weábahaⁿ-bají'-qtiaⁿi, kí wákihídai čaⁿja, égičé
are hard the pl. he does not know at all about us, and he oversees us though, behold
for us in. ob.
- t'é wégaⁿčai. Caⁿ aⁿnířa ańgaⁿčai égaⁿ, aⁿříčahaⁿi, níka-
to he wishes for us. Yet we live we wish as, we pray to you, per-
die us.
- ciⁿga uáwačaxaⁿi-mácě. Kí úckaⁿ čé wabčítaⁿ ké'ɣa bčé. 12
son ye who aid us. And deed this I work at to the I go.
various things
- Úckaⁿ cíjai bčíze pí, úckaⁿ číjai bčúgaqti bčíze tě pí há.
Deed your (pl.) I take I have your deed all I take the I have
reached (pl.) (act) reached there
- ¹ Degaⁿ Iřígaⁿčai aká iⁿcte, "Wáqe ckáxe wíkaⁿbčai-máji há,"
But (or Grandfather the as if, You live as white I do not wish it for
When so) sub. people you (pl.)
- ¹ é aká égaⁿqtiaⁿi. Kí níkaciⁿga čéčutaⁿ čé číⁿ aⁿbačé 15
he is say- it is just so. And person hence he who is to-day
ing it going
- ¹ agíříčé. Bčúga wiříčai, níkaciⁿga áta-mácě. Wačackaⁿ-bi
I think of All I think of ye persons who are great. That you have made
him. you, efforts
- ¹ enégaⁿi éiⁿte, pí wačackaⁿ kaⁿaⁿčaⁿčai wíbčahaⁿi cučéačé.
you think perhaps, anew you make we hope I pray to you (pl.) I send it to
efforts you.
- ¹ Naⁿpewačé said:—Kagéha, níkaciⁿga čé áta wáčahaⁿi-ma 18
My friend, person this be- those who pray
yond all
- awásičé aⁿbačé. Kí níkaciⁿga čé číⁿ éskana íe edé ɣí,
I think of to-day. And person he who is oh that word what if,
them going he says

bčúgaqti ^{all} čéniza-bádaⁿ ^{you take and (pl.) from him} éčaná'aⁿ ^{you listen to him and act accordingly} kaⁿ'a'čáⁿ'čai. ^{we hope.} Kí ^{And} níkaciⁿ ^{the (con}

ukéčiⁿ-ma ^{mon)} taⁿ'waⁿgčáⁿ ^{tribe} bčúgaqti ^{all} wéčitaⁿ ^{to work for us} čai. ^{he goes (by request).} Kí ^{And} wéčiúdaⁿ ^{it is made v good for us}

3 tē'di, ^{when,} níkaciⁿ'ga ^{Indian} wečénitaⁿ-mácē ^{ye who work for us} učáket'aⁿ'i ^{you succeed} xī, ^{if,} níkaciⁿ ^{human bei}
aⁿ'čiⁿ' ^{we should be} etaí ^{hă.} Wáoniníaciⁿ'gai ^{You (pl.) make us human beings} aŋgaⁿ'čai. ^{we wish.} Níkaciⁿ'ga- ^{The Indians}

Iúgaⁿ'čai ^{Grandfather} amá ^{the pl.} wákihídai ^{they watched over us} údaⁿ, ^{good,} éskaⁿ ^{thus} pahan'ga ^{first} a'čáⁿ'čai ^{we thought} čaⁿ ^{thor}

6 aŋ'kaⁿjī ^{it is not so} tégaⁿ ^{apt} hă. ^{What} Dádaⁿ ^{our own} aŋgúⁿai ^{thus} éskaⁿ ^{we thought} a'čáⁿ'čai ^{though,} čaⁿ'ja, ^{bé} éⁿ
aŋgúⁿa-báⁿjī ^{not our own} kégaⁿ'qtiaⁿ' ^{the objects are just so} aŋ'gataⁿ. ^{we who std.} Égaⁿ ^{So} tēdīhi ^{by the time} xī'jī, ^{when,} níaciⁿ ^{perso}

waⁿáp'ē ^{those who go to the ones near them} če-má ^{acting quickly} gickaⁿ' ^{oh that} éskana ^{you aid them} úwačaxaⁿ'i ^{I hope} kaⁿ'bčégaⁿ ^{hă.} (

9 níkaciⁿ'ga ^{person} aŋ'gačiⁿ' ^{we who move} ujaŋ'ge ^{road} údaⁿ ^{good} kē ^{the} e'aⁿ' ^{how} aŋgúⁿxigčixi ^{we look all around it for ourselves}

čáⁿ'ja, ^{though,} údaⁿ ^{good} ičéáwačai ^{they cause us to find it} kaⁿ'a'čáⁿ'čai. ^{we hope.} Čaⁿ' ^{And} aŋgúⁿčixidá-bi ^{that we have looked all around for it}

tē, ^{the,} kagéha, ^{my friend,} cētē ^{that} úckaⁿ ^{deed} číⁿa ^{your} aŋ'gugáqčai ^{we have faced toward them} é ^{it} awáke. ^{I mean it.}

12 *Le-uqaⁿ'ha said:*—Gaⁿ' ^{And,} kagéha, ^{my friend,} níkaciⁿ'ga ^{person} d'úba ^{some} čéama ^{these} čis ^{the} ^(pl. sub.) ^{mei} ^{y'}

hă. ^{And} Kí ^{to work at various things for us} wawéčénitaⁿ ^{you} naí ^{the} tē ^{we think of} a'čisičai ^{you} aⁿ'bačé. ^{to-day.} Umaⁿ'či ^{Year}

gčéba-dúba ^{forty} tēditaⁿ ^{from the (time)} wajiⁿ'aⁿská' ^{I had sense} čaⁿ'ja, ^{though,} níkaciⁿ'ga ^{person} égaⁿ ^{such} ičápal ^{I have}

15 máⁿjī, ^{known} úckaⁿ ^{deed} wačá'ēčē ^{merciful} tē. ^{And} iⁿ'taⁿ ^{now} wamí ^{blood} aŋgúⁿai ^{our} tē ^{the} kí ^{and} wé ^{bl}

čaí ^{his} tē ^{the} edábe ^{also} d'úbe-ctē ^{mixed (blood)} at ^{all} ufhajī ^{he does} čaⁿ'ja, ^{though,} čaⁿ' ^{yet} čá'ēáwačai ^{he pities us} é

wawéčitaⁿ'i. ^{he works at various things for us.} Kí ^{And} maⁿ'tanahá ^{wild} aⁿmaⁿ'čiⁿi ^{we walk} tē ^{the} wáqe ^{the} amá ^{the} caⁿ'caⁿ ^{foreve} ^{people pl. sub.}

18 wégaⁿ'čai, ^{they wish for us,} kí ^{and} Wakan'da ^{God} aká ^{the sub.} iⁿ'taⁿ ^{now} wawéčitaⁿ ^{to do various kinds of work for us} ágaji ^{has or-} é ^{dered him}

wawéčitaⁿ'i. ^{he works at various things for us.} Kí ^{And} iⁿ'taⁿ ^{now} níkaciⁿ'ga-ma ^{the people} maⁿ'čiⁿ'i ^{they walk} kēdi ^{at the} maⁿ'b ^{I wal}

kaⁿbčégaⁿ awáxiwahaⁿ'e há. Qiⁿhá áji bčeiⁿ' čaⁿja, níka-
I hope I pray for that on my Skin differ- I am though, per-
own account ent

ciⁿ'ga qiⁿhá-ská'-ma majaⁿ' maⁿčeiⁿ'i čan[']di ědi maⁿbčeiⁿ' kaⁿ-
son those who have white land they walk in the there I walk I
skins

bčégaⁿ. Kí wikáge cučé čin['] ěskana íe edádaⁿ edé kě é 3
hope. And my friend the one who oh that word what what the he
has gone to you he says

wadaⁿ'bai égaⁿ cučé. Ěskana níkaciⁿ'ga áta-mácě, íe tě
he has seen us as he has gone Oh that person ye who are im- word the
to you (by request). portant,

čénizai učéyaⁿi kaⁿbčégaⁿ. Iígaⁿčai bčáda-maji. Níkaciⁿ'ga-
you take you aid him I hope. Grandfather I do not call him Indian-
from him by name.

t'ěčě bčáde: ěskana jaⁿ'bčeti íe gátě a'í kaⁿbčégaⁿ. Iⁿwiⁿ'- 6
slayer I call him oh that I see him in- word those I give I hope. He has not
by name: deed to him

jaⁿ'ji tě é áwake. Ičádičai amá íe edai tě íe wéčize égaⁿ
helped the it I mean it. Agent the pl. word what the word he takes so
me sub. they say from them

aⁿdaⁿ'be ctěwaⁿ'ji. Wahaⁿ'e háciajáqti bčízegaⁿ wíbčahaⁿ'i
he does not even look at me. Petition at the very last as I have I pray to you
taken it (pl.)

cučéačě.
I send it to
you.

9

Big Elk said:— Níkaciⁿ'ga wawéčitaⁿ če čin['] enáqtcí
Person to work at vari- he who is on he alone
ous things for us his way

Wakan[']da íe tě ána'aⁿ. Wéčigčaⁿ ejaⁿ tě Wakan[']da čínké
God word the obeys it Mind his the God the one
who

gaqá gaⁿ'čaji tě, údaⁿ tě. Kí majaⁿ' čaⁿ Wakan[']da aká wáxai 12
to go he does not the, good the. And land the God the made us,
beyond wish oh. sub.

čan[']di "Wíugáce čaxíckaxe," áji tě Wakan[']da čínké. Caⁿ' e'aⁿ'
in the You (shall) consider yourselves did the God the st. And how
in the way of others, not say one.

níkaciⁿ'ga ukéčiⁿ ctěwaⁿ', e'aⁿ' wáqe-mácě, Wakan[']da čínké
Indian common even, how ye white people, God the st.
one

enáqtcí wáxai tě majaⁿ' čan[']di, "Wíugáce čaxíckaxe tai," áji tě 15
he only made us the land in the You consider yourselves in the shall, did the
way of others not say

há Wakan[']da aká. Wakan[']da aká edádaⁿ gáxai tě e-naⁿ'
God the sub. God the sub. what he has the it only
made

údaⁿ há. Kí edádaⁿ čat'aⁿ'-macě, iⁿ'cte éčakigaⁿ'qtiaⁿ'i;
good And what ye who have abun- as if you are just like him;
dance,

ádaⁿ níaciⁿ'ga če čin['] enáqtcí íe tě éčaná'aⁿ etai. Níaciⁿ'ga 18
there- person he who he alone word the you will please listen Person
fore has gone to him and act ac-
cordingly.

u'ágč̣a ań'gač̣iⁿ wawéč̣itaⁿ cuč̣ai. Majaⁿ č̣an'di Wakan'da
 suffering we who move to work at he has gone Land in the God
 various things for us to you.

aká wáxai égaⁿ, é'di aⁿmaⁿč̣iⁿi č̣aⁿ'ja, edádaⁿ ańgúx̣ihi-báji.
 the made us having, there we have walked though, what we have not suc-
 sub. ceeded at.

3 Edádaⁿ ańgúx̣ihi-báji gaⁿ, caⁿ' níkaciⁿ'ga ukéč̣iⁿ ań'gač̣iⁿ
 What we have not suc- as, yet Indian we who
 ceeded at move

úč̣itaⁿ wackáxai. Gaⁿ píäji'qti kē-naⁿ Iígaⁿč̣ai aká úha
 work you have made And very bad the usu- Grandfather the to go
 (trouble) for us. ally path

wégaⁿč̣ai, ádaⁿ níkaciⁿ'ga ceč̣iⁿ' wadaⁿ'bēqti cuč̣é, wawéč̣itaⁿ
 wishes for us, there- person that one having really seen has gone to work at
 fore mv. near us to you (by re- various things
 quest), for us

6 cuč̣é. Níkaciⁿ'ga wackaⁿ'jańga-mácē, Wakan'da náhaⁿ'i-mácē,
 has gone Person ye who are strong God ye who pray to him,
 to you
 (by re-
 quest).

uířaⁿ'i-gă.
 help ye him.

*Joseph La Flèche said:—*Kagéha, majaⁿ č̣an'di *United*
 My friend, land in the United

9 States é'di níkaciⁿ'ga-mácē, wířč̣ahaⁿ'i há. Níkaciⁿ'ga-mácē
 States there O ye people! I pray to you (pl.) O ye people!

béřugaqti wířč̣ahaⁿ'i há. Caⁿ' wabágč̣eze č̣éč̣aⁿ ctaⁿ'bai ři,
 all I pray to you (pl.) And letter this ob. you see it when,
 č̣a'éawač̣ač̣ai ańgaⁿ'č̣ai égaⁿ, iⁿč̣ibaxúi há. Caⁿ' č̣é pahan'-
 you have mercy on us we wish as, we have writ- And this for-
 ten to you

12 gadi majaⁿ č̣éč̣andi aⁿmaⁿč̣iⁿ tē'di, č̣égaⁿ ctēwaⁿ aⁿč̣aⁿ-
 merly land in this we walked when, of this at all we did
 sort

bahaⁿ-báji. Gaⁿ majaⁿ č̣an'di Wakan'da aká edádaⁿ ctéctē
 not know. And land in the God the sub. what soever

aⁿč̣áte taité, jút'aⁿ wegáxai égaⁿ, aⁿč̣áte aⁿmaⁿč̣iⁿ égaⁿ,
 we eat it shall, to have he made for as, we ate we walked as,
 bodies us

15 enáqti weáwajiⁿ'skă aⁿmaⁿč̣iⁿi há. Kĩ égič̣e, níkaciⁿ'ga-mácē,
 that alone we had sense by we walked And behold, O ye people,
 means of

úč̣kaⁿ gíteqi wackáxai há. Kĩ wéteqi ři, ínič̣a wač̣iń'gai
 deed hard for you make (for) And hard for if, refuge we have none
 one us

ři, Iígaⁿč̣ai é'di ańgáč̣ai égaⁿ, aⁿwaⁿ'č̣ahaⁿ-naⁿ'i. Kĩ íe tē
 if, Grandfather there we go as, we pray to them usu- And word the
 ally. ob.

18 wéč̣iza-báji-naⁿ'i. Kĩ wéč̣iza-báji tē égič̣e aⁿč̣ań'xidahaⁿ'i.
 they have not re- usu- And they have not the behold we know it for ourselves
 ceived from us ally. taken them (or by experience).
 from us

Égič̣e níkaciⁿ'ga aⁿč̣iⁿ-báji-bi eč̣égaⁿ aká. Kĩ níkaciⁿ'ga
 Behold human beings that we are not they are thinking it. And human beings

aⁿ ɕiⁿ-báji eɕégaⁿ tē, aⁿ ɕaⁿ ɕiɕaⁿ hă, ádaⁿ, níkaciⁿ ga-mácě,
 we are not they the, we know it for our- there- O ye people,
 though it selves fore,

ɕímacě-íáɕicaⁿ caŋgáɕai ɕi, Iígaⁿ ɕai wábat'u-naⁿi: "Í-bajji-gă,"
 towards you (pl.) we go to you when, Grandfather blocks our usu- Do (ye) not be
 ally: coming,

é égaⁿ qtiáⁿi. "Níkaciⁿ ga wíkaⁿ bɕai-máji," é égaⁿ qtiáⁿi. Caⁿ 3
 he it is just so. Human beings I do not wish for you he it is just so. Yet
 says (to be), says

éskana ɕa'eáwaɕáɕa-bádaⁿ ɕéɕutaⁿ ɕéɕé níkaciⁿ ga uhéawaɕáɕai.
 oh that you pity us and (pl.) from this time human beings you admit us (to be)
 onward

aŋgaⁿ ɕai. Kí caⁿ níkaciⁿ ga aⁿ ɕiⁿ tēdíhi, éskana ciŋ'gajiŋ ga
 we wish. And yet human beings we are by the oh that child
 time,

aŋgúai ctéwaⁿ gisíɕe-naⁿ caⁿ caⁿ kaⁿ aⁿ ɕaⁿ ɕai, níkaciⁿ ga 6
 our even he re- usu- always we hope, human being
 members ally

wackáxai tēdíhi ɕi. Kí níkaciⁿ ga uáwagiɕaⁿi ɕiⁿ enáqtcí
 you make us by the when. And person he helps us the mv. he only
 time one

úckaⁿ tē gáxaji te hă. ɕisíɕai égaⁿ úckaⁿ tē gáxe te hă;
 deed the he will not do it He thinks as deed the he will do it
 of you

"Iⁿ wiŋ'ɕaⁿ tá ama," eɕégaⁿ égaⁿ, gáxe te hă; ádaⁿ éskana 9
 They will aid me, he thinks as, he will do it there- oh that
 fore

uɕéɕaⁿi kaⁿ aⁿ ɕaⁿ ɕai. Éskana, kagéha, Wakan'da aká năn'de
 you aid him we hope. Oh that, my friend, God the sub. heart

ɕiɕiɕa ɕiɕiɕiɕa-bádaⁿ aŋgú aⁿ ɕaⁿ ai tē năn'de ɕiɕiɕa tē uɕé
 your he pulls it and (pl.) we we speak the heart your the they
 open for you enter

kaⁿ aⁿ ɕaⁿ ɕai. Caⁿ níaciⁿ ga Tibbles aí ɕiⁿ íe wiŋáqtcí ctéwaⁿ 12
 we hope. And person Tibbles the one word just one even
 mv. who
 is called

wágazuáji áɕadáji ebɕégaⁿ. Wágazúqtiⁿ uɕíɕai hă, kagéha.
 not straight he does not I think it. Very straight he has told my friend.
 mention to you

Wagíja-báji-gă. Wádaⁿ bai égaⁿ uɕíɕai. Wádaⁿ bai égaⁿ,
 Do not doubt the things He has seen us as he tells it He has seen us as,
 he tells. to you

íbaⁿi égaⁿ, wéɕitaⁿi: wéteqí tē wéɕitaⁿi hă. Caⁿ ɕa'eáwa- 15
 he knows it as, he works for hard for the he works for And you pity
 us us us

ɕáɕa-ba éskana uɕéɕaⁿ kaⁿ aⁿ ɕaⁿ ɕai, níkaciⁿ ga năn'de-údaⁿ-
 us and oh that you aid him we hope, people ye who have good
 (pl.)

mácě.
 hearts.

*Two Crows said:—*Kagéha, níkaciⁿ ga uáwaɕákie né ɕáɕiⁿ 18
 My friend, person you talked to us you who were
 going

ceɕaⁿ, níkaciⁿ ga ɕéama aⁿ baɕé ɕisíɕai égaⁿ, wáiⁿ ɕíbaⁿxúí
 in the person these to-day they remem- as, we have written
 past, ber you to you about sev-
 eral things

- hă. Aⁿčisičě-naⁿ caⁿcaⁿ'qtiaⁿ'i hă. "E'aⁿ' aⁿčina'aⁿ taí édaⁿ
 We think of usu- always How we can hear from ? (in
 ally him liloquy
- aⁿčaⁿ'čě caⁿ'caⁿ'qti aⁿ'čiⁿi hă. Caⁿ' níkaciⁿ'ga Wakan'ⁿ
 we think always we are And person God
- 3 wánahaⁿ-mácě, bčúgaqti učíxaⁿ'i kaⁿ'aⁿčaⁿ'čai. Íe čičíxaⁿ l
 you who pray about all they help We hope. Word your t
 different things, you (s.)
- éskana íusíctaⁿ'jī čígaxe kaⁿ'aⁿčaⁿ'čai. Kī čěču níkaciⁿ'g
 oh that not lying they make we hope. And here Indian
 (regard; you
- ukéčiⁿ amadítaⁿ júčat'aⁿ' wagácaⁿ né égaⁿ. *Judge Dundy*
 common from the (pl.) you had a traveling you so. Judge Dundy
 body go
- 6 wéčigčaⁿ ejaⁿ tē údaⁿ hégajī égaⁿ aⁿčaⁿ'ničai hă. Ědíhi x
 decision his the good very as we take refuge That being t
 in it case,
- "Wéudaⁿ jin'ga etégaⁿ áhaⁿ," aⁿčaⁿ'čai. Kī úckaⁿ ké 'íčaⁿ
 good for us a little apt ! (in so- we think. And deed the you
 liloquy), spea
 abou
- né ké wiⁿ'čakáji tē čingě'qtiaⁿ'i. Bčúgaqti ícpahaⁿ'qti ég
 you the you do not the there is none at all. All you know it well as
 went speak truly
- 9 né, číja-bájiqtiⁿ' etaí. Iígaⁿ'čai čínké číja ctéctěwaⁿ', we
 you they should not doubt you Grandfather the st. he even if, he d
 went, at all. one doubts you
- bahaⁿ-báji hă. Čí weácpahaⁿ'i égaⁿ 'íawačai. Kī Iígaⁿ'č
 not know us You you know us as you talk about us. And Grandfath
- čínké wagáqčaⁿ ejaⁿ amá íusíctaⁿ'čě'qtiaⁿ'i. Kī Iígaⁿ'č
 the st. several his the pl. they really caused him to And Grandfath
 one sub. tell a lie.
- 12 čínké, "Níkaciⁿ'ga ukéčiⁿ-ma gíudaⁿ'qti wađáxe," ečégaⁿ tē h
 the st. The Indians very prosperous I have made he has thought
 one, them, it
- Gaň'xī wegáxai čaⁿ'ja, ědíti xī, wegáxa-báji, čicéčaⁿ-naⁿ'
 And then he does it though, by the when, they do not do it they pull it usu
 for us time it has come for us, to pieces all
 hither
- wagáqčaⁿ ejaⁿ amá. Kī Iígaⁿ'čai čínké gíudaⁿ wegáxe-naⁿ'
 servant his the pl. And Grandfather the st. good for he makes it usu
 sub. one one for us ally
- 15 čaⁿ'ja, íčádičai amá ědíti údaⁿ tē é čizé-naⁿ'i, aňgú u'ágč
 though, agent the pl. by the good the it they usu- we sufferin
 sub. time it has come take it ally,
 hither
- naⁿ' aⁿ'čiⁿ'i hă. Gaň'xī Iígaⁿ'čai čínké wagíbaxu čéčai tē'd
 usu- we are And then Grandfather the st. to write differ- they whe
 ally send off ent things to him
- údaⁿ'qti aⁿ'čiⁿ'-bi é gíbxu čéčě-naⁿ'i hă íčádičai amá, íusíctaⁿ
 very good that we are it they write they usu- agent the pl. they tel
 send to him ally sub., lies
- 18 héga-báji hă. Gaň'xī Iígaⁿ'čai čínké údaⁿ'qti wegáxai 'íč
 not a few And then Grandfather the st. very good to do for us he
 one prom
 ise

tečaⁿja, caⁿ ičádičai amá údaⁿ wegáxa-bi ečégaⁿ-naⁿ téě
 though, yet agent the pl. good that they have he thinks usu- it is
 in the past done for us it ally the
 há. "Údaⁿ tě čizé-naⁱ čaⁿja, caⁿ piäji tě-naⁿ áhucigai,"
 Good the they usu- though, yet bad the usu- they persist
 take it ally in (saying)
 ečégaⁿ-naⁿi té, Iiigaⁿčai aká. Kĩ údaⁿ Iiigaⁿčai 'ípe tě 3
 he thinks usu- the, Grandfather the sub. And good Grandfather prom- the
 ally ised
 wegáxa-báji-naⁿi égaⁿ, ucté amá naxíde-čingé-naⁿi há Caaⁿ
 they do not do usu- as, remain the are disobedient usu- Dakota
 for us ally ones who
 amá. Kĩ gagégaⁿ gě wéteqi gě Iiigaⁿčai na'aⁿ in'gaⁿčai
 the pl. And like those the pl. hard for the pl. Grandfather to hear we wish for
 sub. in ob. me in. ob. it him
 égaⁿ, ičádičai amá baxú aⁿwaⁿci-naⁿi. Ičádičai amá baxú 6
 as, agent the pl. to write we employ usu- Grandfather the pl. to write
 sub. them ally sub.
 aⁿwaⁿci ctěwaⁿ égiče wébaxu - báji-naⁿi; wébaxú - bi aí
 we employ notwith- behold - they do not write usu- that they have they
 them standing written for us ally; written for us say
 ctěwaⁿ, wiñ'ka-báji-naⁿi há ičádičai amá. Iiigaⁿčai wagá-
 notwith- they do not speak usu- agent the pl. Grandfather serv
 standing, truly ally sub.
 qčaⁿ ečá amá na'aⁿ in'gaⁿčai égaⁿ, wáiⁿčibaxúi há. 9
 ant his the pl. to hear we wish for as, we write to you
 sub. it him about several
 things

*Mazi-kide said:—*Kagéha, čé aⁿba gě wagácaⁿ ne té' aⁿba
 My friend, this the days traveling you the day
 go

ičáuḡče čisíče-naⁿi čikáge amá. Aⁿcte ičádi wagácañgiče
 throughout they think usu- your the pl. As if his father he causes his own
 (or, every) of you ally friend sub. to travel
 égaⁿqtiaⁿi: "E'aⁿ aná'aⁿ etédaⁿ" ebčégaⁿ aⁿba ičáuḡče. Ěska 12
 it is just so: How I hear it apt? (in I think it day throughout Oh that
 soliloquy), (or, every).
 wikáge ukét'aⁿ kaⁿaⁿčaⁿčě-naⁿi. Wadaⁿbai égaⁿ cučé,
 my friend succeed we hope usu- He saw us as he has
 ally. gone to
 request,

Wakan'da wáčahaⁿ níkaciⁿga-mácě, wawíue-macégaⁿ, éskana
 God to pray vari- O ye people, lawyer ye who, oh that
 ous prayers to likewise

učéxaⁿ kaⁿaⁿčaⁿčai. Ěska iníawáčě tě ukét'aⁿ kaⁿaⁿčaⁿčai. 15
 you aid we hope. Oh that capable of sus- the he acquires we hope.
 him taining life it

*Ta'waⁿ-gaxe jinga said:—*Kagéha, caⁿ níkaciⁿga-ma wábčai-
 My friend, in fact the people I pray to

haⁿ čéačě ie wiⁿáqtcí. Caⁿ níkaciⁿga edádaⁿ wíučakiaí xí,
 them I send word just one. And person what you (pl.) speak if,
 away to them about it

učúčakíkie-mácě, Wakan'da wáčahaⁿ-mácě edábe, wíbčahaⁿi 18
 O ye who speak to one an- God ye who pray various also, I pray to you
 other about it, prayers to him (pl.)

- bčúgaqti. Níkaci^{n'}ga ukéčⁱⁿ bčúgaqti číčiha^{n'}i tē hă, uáwa-
 all. Indian common really all they have prayed to you O ye
- čagiŋa^{n'}i-máčě. A^{n'}ba gě wabčítaⁿ-naⁿ-ma^{n'} ctěwa^{n'}, níka-
 who aid us. Day the pl. I usually work at differ- even if, per-
 in. ob. ent things
- 3 ci^{n'}ga wagácaⁿ čē čⁱ^{n'} gčí ŋí, edádaⁿ íē údaⁿqti ačⁱ^{n'} gčⁱ
 son traveling he who has gone he when, what word very good he brings back
- ka^{n'}ebčégaⁿ-qti-naⁿ-ma^{n'}, asíčě-naⁿ ca^{n'}caⁿ. Edádaⁿ ctéctěwa^{n'}
 I am usually earnestly hoping it, I think usu- always. What soever
 of him ally
- sagíqti ukét'aⁿ gčí ka^{n'}aⁿčai^{n'}čai, ebčégaⁿ. Kí ci^{n'}gaji^{n'}ga
 very firm he acquires he we hope, I think it. And child
 returns
- 6 wiwíŋa sagíqti maja^{n'} čan[']di i^{n'}najiⁿ kaⁿbčégaⁿ.
 my very firmly land in the he stands I hope.
 for me
- Iačⁱⁿ-naⁿpajⁱ said:—*Kagéha, wačnítaⁿ né tē éskana níka-
 My friend, to work at you the oh that In-
 various things went
- ci^{n'}ga ukéčⁱⁿ úwačagiŋa^{n'} údaⁿqti učáket'aⁿ čagčí kaⁿbčégaⁿ.
 dian common you aid them very good you acquire it you re- I hope.
 turn hither
- 9 Níkaci^{n'}ga waúe-máčě učéŋaⁿ-máčě, éskana wacka^{n'}qti učé-
 Person O ye lawyers O ye who help him, oh that making a great you
 effort render
- ŋaⁿqti kaⁿbčégaⁿ wíbčaha^{n'}i hă. Níkaci^{n'}ga céčⁱⁿ wéteqi kē
 him much I hope I pray to you (pl.) Person that mv. hard for the
 aid ob. us
- íbaha^{n'}i égaⁿ wéčitaⁿ cučai.
 he knows it as to work for has gone
 us to you.
- 12 *Wadžepa said:—*Iáča-máji ča^{n'}ja, íē bčúga wiwíŋa, i^{n'}caⁿ hă.
 I have not though, word all my own, I agree
 spoken about it to them

NOTES.

22, 2, čai. G. thought that it should read, "ačai," but that means, *he goes or went of his own accord*. With "čai" compare the use of "cučē" instead of "cučai," 21, 4, 23, 4, 24, 5, and 27, 13, confirmed by W.

21, 13, uckaⁿ číŋai, etc. The idea is: I have attained to the afore-said stage of civilization, but the President ignores it (or, opposes it), acting just as if he meant to say, "I do not wish you Indians to live as white people!"

22, 7-8, níaciⁿga waŋap'ě čē-ma, etc. W. changed it to, níaci^{n'}ga
 people

wačáŋap'ě one-má gick' úwačakiaí kaⁿbčégaⁿ hă, "I hope that you will
 you are near you those quick you talk to I hope
 them go who them

speak very soon to those people near you, to whom you go." But that

hardly agrees with the context, as Naⁿpewačē was not addressing Mr. Tibbles but all the white people.

23, 13. Supply "tai," after "čaxickaxe," as in 23, 15. Waxai in 23, 13, refers to the Indians alone, but, in 23, 15, to all races, including white people, Indians, etc.

23, 15-16, aji tē hā Wakanda aka. If "aji" be retained, change "aka" to "čīñke," or otherwise "aji" should be changed to "a-baji" before "aka."

25-27. Two Crows' words were addressed directly to Mr. Tibbles; but some of the speakers addressed the white people of the United States.

26, 9, *et passim*. Iqigaⁿčai čīñke. Used correctly in 26, 10-11, and 26, 16, where it is the ob. of verbs. It can be changed to "Iqigaⁿčai aka" in 26, 12; but that requires "ečegaⁿi" after it, instead of "ečegaⁿ." In 26, 14, čīñke should be "aka" before "wegaxe-naⁿi;" and in 26, 18, "aka" should be used before "ičai." Had "iče" been used there "čīñke" might stand, provided that *action by request or permission* was referred to. W. said that Two Crows spoke hurriedly, when he used "čīñke" for "aka;" and had he reflected he would have used the latter. G. said that Two Crows used Iqigaⁿčai čīñke because *he did not see* the President, but this is inconsistent with his use of "Iqigaⁿčai aka" in 27, 3.

27, 4, wegaxa-baji refers to the acts of Indian agents, not to that of the President.

27, 17, wiñčakiai refers to Congress.

Since this letter was written the author has talked with several Omahas, including four of the men who dictated parts of this letter. Judging from what they say, they have had reason to change their opinion of Mr. Tibbles, who has married a daughter of the late Joseph La Flèche, and has been residing among the Omahas for several years.

As the author has not returned to the Omahas since he left them in 1880, all subsequent information respecting the tribe has been gained from letters and from Omahas who have visited Washington.

TRANSLATION.

(Duba-maⁿčīⁿ said:)—My friends, ye persons who are the principal ones of the whole country, I think of you to-day, and so I petition to you. O ye people, O ye who understand something, a man who knows about us and who understands our troubles in this land has gone to you for the purpose of working for us. I refer to Mr. Tibbles. I hope and pray that you may accept his words and help him! As he understands some of the ways of all of us Indians, he has gone to you to accomplish something for us; but if he works alone we fear that he will fail. Therefore, O ye people, if you aid him, and all of you succeed in doing something for us, I may hope to continue to work for myself with much gladness in this land. It is wrong for those people

who do not know our ways to doubt what Tibbles tells. But what Tibbles says he says because he has indeed gone to you to right the wrongs of us Indians.

(Sĩnde-xaⁿxaⁿ said:)—My friend, as I think to-day of the principal people who are intelligent, I will petition to them. A man has gone hence to you, and he has gone with a full knowledge of our troubles, for he has seen us with his own eyes. In former days I never saw even one man who did such a thing; but just now I see the deed (done). I mean Tibbles. O ye people, I petition to you because I hope that when he tells you about all the things that are difficult for us, you will accept them from him. Notwithstanding those who know nothing about our difficulties doubt him, as he knows about us, you will please accept his words. The President does not have a full knowledge of our trouble, and though he has the oversight of us, behold, he wishes us to die! But as we wish to live, we pray to you, O ye persons who help us! I am undertaking one thing; I am learning to do various kinds of work. I have accepted all your customs. But though I have done this, the President acts just as if he was saying, "I do not wish you (Indians) to live as white people!" I think of the man who is going hence to-day. O ye great men, I think of you all. Perhaps you think that you have persevered (in our behalf); I send to you to beg you to persevere again.

(Naⁿpewa^č said:)—My friend, to-day I think more of those who pray (than of any others). We hope that you may accept all the words of this man who is going, and that you may act accordingly. He goes to work for all the tribes of Indians. And when you succeed, and it is settled in a very satisfactory manner for us, O ye who work for us Indians, we ought to be human beings. We desire you to make us human beings! We used to think that the oversight which the President exercised over us Indians was a good thing, but now it is not apt to be so. We used to think that something was ours, but behold, we are virtually not their owners. If that be the case, I hope that you will do your best very soon to aid those who have been approximating to you. Though we Indians have been looking all around in search of the good road for ourselves, we hope that they may cause us to find the good (close at hand). My friend, when I said that we had looked all around for it, I referred to our having faced toward your methods, those good things.

(Le-uqaⁿha said:)—My friend (Tibbles), some of these Indians remember you. We think of you to-day, because you went to work at various things for us. Though I have had sense for forty years, I have not known a person who resembles him (Tibbles) in doing kind acts. And now, though he does not at all belong to those who have in their veins our Indian blood mixed with the blood of another race, yet he pities us and works at various things for us! The white people have always wished us to continue wild; but now God has ordered him (Tibbles) to do various kinds of work for us, and thus he does. And now, as I

hope that I may live as the other people of the country do, I pray for that on my own account. Though I have a different skin, I hope that I may live in the land as do the people with white skins. The words spoken by my friend who has gone to you are in accord with what he has seen among us. O ye chief men, I hope that you may accept the words and help him. I do not mention the President by that name; I call him the "Slayer of Indians!" I wish that I could see him face to face and give him these words! I refer to his not helping us. He accepts what words the agents say, but he does not even look at us! I have taken my place at the very end of the petition, and thus I send to you to pray to you.

(Big Elk said:)—The man who is now on his way (to the East) is the only one who has obeyed God's words. He has not wished to transgress the commandments of God: it is good. When God made us in this country, He did not say, "You shall regard yourselves in the way of others." God did not say this to any race of people, whether they were Indians or white people, such as you are. Only that which God made is good. And you who have an abundance of possessions, are, as it were, just like Him; therefore please listen to the words of no one except the man who has gone hence (to you). He has gone to you to rectify several matters for us who are suffering. God made us in this country, and though we have continued in it, we have not succeeded at anything. Because we have not succeeded at anything you have made trouble for us Indians! The President desires us to go in the way in which there are usually very bad things. Therefore this man, who has really seen us, has gone to you to rectify several matters for us. O ye very strong men, O ye who pray to God, help him!

(Joseph La Flèche said:)—My friends, ye people who dwell in the country of the United States, I petition to you! O all ye people! I petition to you. We write to you because we wish you to pity us when you see this letter. In former days, when we dwelt in this land, we did not know of anything whatever like this! As God made various things for us to eat in this country, we continued to eat them; and we had sense enough for this, if for nothing else. And behold, O ye people, you have brought on us a great trouble! And when we had trouble, and were without a refuge, we used to go to the President and petition to him. But he made it a rule not to accept our words. At length we learned this by experience. Behold, thought we, he does not regard us as human beings! We know for ourselves that he does not regard us as human beings; therefore, O ye people, when we start to go towards you, the President usually blocks our way! He acts just as if he was saying, "I do not wish you to be human beings." Still, we wish you to pity us, and from this time forward to acknowledge us to be human beings! And we hope that by the time that we are looked upon as human beings he may always think of our children (even if he has not paid any attention to us). The man who is aiding us can not accomplish

this business alone. He undertakes it because he thinks of you. He thinks, "They will aid me," and so he does it. Therefore we hope that you will aid him. O friends, we hope that God may open your hearts, and that our thoughts may enter your hearts. I do not think that this man called Tibbles has spoken even one false word. Friends, he has told you nothing but the truth. Do not doubt his words! He tells you what he has seen among us. He is trying to right our wrongs, after seeing us and gaining a knowledge of us. O ye people with good hearts, we hope that you will pity us and help him!

(Two Crows said:)—My friend, you who were going after talking to us, as these men remember you to-day, we have written to you about several things. We are ever thinking of you. We are always thinking, "How can we hear from him?" We hope that all those who pray to God about different things may help you. We hope that they may regard your words as true ones. You have gone on a journey just as if you had been born here among us Indians! We take refuge in Judge Dundy's decision, as it is very good. That being so, we think "It may be better for us!" There is no part of this matter about which you went to speak of which you do not speak truly! You knew all about it before you went, so they ought not to doubt you at all. Even if the President doubts you, he does not know about us. You know about us, so you talk about us. The servants of the President have really caused him to tell a lie! The President has thought, "I have made the Indians very prosperous." And then, though he has done something for us (*i. e.*, ordered it to be done), by the time that it gets here, it is not done for us, as his servants pull it to pieces! Though the President may usually do what is for our good, the agents abstract the good when it gets here, and we suffer. And when the agents send to the President a report, they report to him that we are doing very well: they tell great lies! And as the President promised in the past to do what was good for us, he thinks that the agents have done so for us. The President thinks, "Though they generally get what is good, they persist in saying what is bad." And as the agents do not carry out the good promises made to us by the President, the rest of the Indians, the Dakotas, are disobedient. And as we desire the President to hear about our troubles such as these, we employ the agents to write. Though we employ the agents to write (to the President about these things), behold, they do not write for us! Notwithstanding they say that they have written for us, the agents do not speak the truth. As we wish the President to hear about his servants, we write to you about these things.

(Mazi-kide said:)—My friend, throughout all the days that you are traveling (for us), those who are your friends are thinking about you. It is just as if one would cause his father to go on a journey. We think throughout the day, "How can I hear from him?" We hope, "Oh that my friend may succeed!" He has gone to you (white people) after

seeing us. O ye people who pray various prayers to God, and O ye lawyers, we hope that you will aid him! We hope that he may acquire something by means of which we may live!

(Little Village-Maker said:)—My friend, I send but one word as my petition to the people. I petition to all of you, both to you who pray various prayers to God and you who speak to one another about the business of the country (in Congress). All the Indians have really prayed to you, O ye who aid us! Even if I work at different things every day, I am earnestly longing for the return of the man who has gone on a journey, hoping that he may bring back some very good words. I am always thinking of him. I think that we (all) hope that he may succeed in bringing us something or other which may be of lasting benefit to us. I hope that my children may never be disturbed in the possession of the land.

(Aḥiⁿ-naⁿpaji said:)—My friend, you went to work at various things for us, and I hope that by your aid to the Indians you may succeed in bringing back something very good. O ye lawyers who aid him, I pray to you. I hope that you may persevere and render him much assistance! That man who has gone (to you) knew about our troubles before he started; and he has gone to you to work for us.

(Wadjepa said:)—Though I have not spoken about (anything), all the words are mine, and I agree to them.

JOHN SPRINGER TO JOHN PRIMEAU. SEPTEMBER 11, 1879.

Kagéha, aⁿḥína'aⁿ-baji'-qtiaⁿ ḡáci. Wabágṭeze waḥá'ia'ji.
 My friend, we have not heard from you a long Letter you have not
 at all time. given us.

Wa'ú wiwíḡa Zuzé'te ḥína'aⁿ gaⁿ'ḥai. Miⁿ'jiḡa aḡḡai
 Woman my Susette to hear wishes. Girl our

jiḡa ḥiḡké wakéga iⁿ'teaⁿ. Maⁿtcú-nájiⁿ amá cagḥai. Wá- 3
 small the one who is sick now. Standing Bear the mv. has gone I pur-
 sub. back to you.

bḥiqe pí éde naxídeḥiḡ'ge gaⁿ' íe tē aⁿ'na'aⁿ-báji, wábḥíesa
 sued I but disobedient as word the he did not hear me, I spent more
 reached him time than I
 had intended

agḥí. Kí úckaⁿ tē ḥi'áqti caⁿ' agḥai. E'aⁿ' maⁿ'ḡuiⁿ' tē
 I re- And deed the failed in al- yet went back. How you walk the
 turned hither together

iⁿwiⁿ'ḥa íḥa-gă. Maⁿtcú-naⁿ'ba ijiḡ'ge Caaⁿ'aḡa ḥé gaⁿ'ḥai 6
 to tell it to send Two Grizzly bears his son to the Da- kotas to go wished
 me hither.

éde, ḥí'ca. Iḥádiḥai amá uḥí'agái.
 but, he failed. Agent the sub. was unwill-
 ing.

NOTES.

33, 4. For "wábčičésa," W. and G. read, "wábčič'a," or, "wábčič'a," *I failed to accomplish anything.*

33, 6. Maⁿtcu-naⁿba, better known among the people of Nebraska as "Yellow Smoke."

33, 7, čič'a. Accented peculiarly. G. said it should be, čič'á hă, the regular pronunciation.

Standing Bear refused to remain any longer at Decatur, so despite the advice of the author, who was acting according to instructions from Standing Bear's friends at Omaha, he started for his old home on the Niobrara River. He was pursued by John Springer, an Omaha policeman, who tried to bring him back. Standing Bear defied him, showing Judge Dundy's decision. John was obliged to let him go.

TRANSLATION.

My friend, we have not heard from you at all for a long time. You have not corresponded with us. My wife Susette wishes to hear from you. Our younger daughter is sick now. Standing Bear has started back to you. I pursued him and overtook him, but he was disobedient and would not listen to my words; and so, after spending more time than I had intended, I had to come back without him. Although his affair was far from being settled, he started back to his old land. Send and tell me how you are. Two Grizzly Bears' son wished to visit the Yanktons, but he failed, as the agent was unwilling for him to go.

TO REV. JOHN C. LOWRIE, NEW YORK, FROM TWO CROWS AND
OTHER OMAHAS. SEPTEMBER 16, 1879.

Kagéha, wáiⁿčibaxúi hă. Caⁿ íe djúbaqtci aŋgúčikié
O friend! we write to you on . And word very few we speak to
various subjects you

cúčeaⁿčě taŋ'gataⁿ. Caⁿ úckaⁿ pahaŋ'gadi 'iaⁿčě taŋ'gataⁿ
we will send to you. And deed formerly we will speak of it

3 hă. Úckaⁿ pahaŋ'gadi wabágčeze áčade íí tē 'iaⁿčě taŋ'gataⁿ
. Deed formerly book reading house the we will speak of it

hă. In'cte, kagéha, pahaŋ'gadi wabágčeze áčade íí tē wačá'í
. As if, O friend, formerly book reading house the you gave
it to us

tē, wečéckaxái hă. Kí caⁿ údaⁿqti aⁿčaⁿbahaⁿ-bajíqtiaⁿí
the, you made it for us . And yet very good we did not know it at all

6 čaⁿ'ja, caⁿ é'di ciŋ'gajín'ga najín'aⁿwaŋ'kičě-naⁿí. In'taⁿ
though, yet there child we caused them to stand usu- ally. Now

wabágčeze áčade tē enáqtci údaⁿ tédegaⁿ aⁿčaⁿbahaⁿí hă;
book reading the it only good has been apt we know it .

ádaⁿ aŋgaⁿʹčai hēga-aⁿʹčĩⁿ-báji wabágčeze áčade tē. Gaⁿʹ
there- we desire it we are not a little book reading the And
fore ob.

“Caⁿʹ wabágčeze áčade ʃi tē^ʹ údaⁿqti ciŋ^ʹgajiŋ^ʹga amá najiⁿʹi
At any book read- ing house the very good child the pl. stand
rate sub.

áhaⁿ,” aⁿčaⁿʹčai hā. Ki caⁿʹ wabágčeze áčade tē čapiqti 3
! we think And yet book reading the speaking it
very well

waséxaⁿ ačai- de ēbēwaⁿi ēĩte wabágčeze áčade ʃi tē
rapidly they when who caused it it may book reading house the
went (the trouble) be

čicéčaⁿi. Gaⁿʹ ičádičai amá wáčiⁿ, ciŋ^ʹgajiŋ^ʹga aⁿʹba hébe
was broken And agent the pl. had them, child day part of
up. sub. it

wabágčeze áčadewákičai. Ki čéama ciŋ^ʹgajiŋ^ʹga- ma pa- 6
book caused them to read. And these the children be.

haŋ^ʹga wabágčeze áčade amá niⁿʹta amá gčéba-cáde ki
fore book read the pl. alive the ones sixty and
sub. who

ē^ʹdi sátāⁿ. Īe čapi, wabáxu ctēaⁿi. Īe čapi čaŋká edítaⁿ
on it five. Lan- speak they even write (letters). Lan- speak they who from
guage well, guage well (them)

wiⁿʹ Iŋigaⁿčai iéskā; ci edítaⁿ wiⁿʹ wabágčeze wéčade 9
one Grandfather (his) inter- again from one book reads for
preter; (them) them

hā. Ci edítaⁿ naⁿbā jaⁿčítaⁿi hā, ci čábčiⁿ wáge ʃi gáxe
Again from two work as car- and three white house to
(them) penters people make

fbahaⁿi hā. Ci edítaⁿ čábčiⁿ maⁿʹzēgáxai hā. Ci edítaⁿ
they know Again from three work as blacksmiths Again from
(them) (them)

wiⁿʹ účipúbadi wačítaⁿ hā. Ki iⁿʹtcaⁿ Quaker-má wáčiⁿ tē 12
one at the grist mill works And new the Quakers have had the
them

cetaⁿʹ wiⁿʹáqtcictē wáge ía-báji: maⁿʹzēskā tē uⁿʹaⁿʹčĩngē^ʹqti
so far even only one white do not speak money the all in vain
people the language:

uqpáče, edádaⁿ ctéctēwaⁿ íxiyáxa-báji. Ki pahan^ʹga tē údaⁿ
fell down what soever they did not make And before the good
(=lost), by means of it.

ínahiⁿ tēdegaⁿʹ, wéčicéčaⁿ égaⁿ wéča-báji hēga-báji. Úckaⁿ 15
indeed was apt, but, they broke it as we are sad very. Deed
up for us

pahan^ʹga tečaⁿʹ ci ē^ʹqti aŋxíxaⁿčai. Ki éskaⁿ Iŋigaⁿčai aká
before the again that we desire for And probable Grandfather the
(past) very thing ourselves. (or, per- haps) sub.

uáwagiyaⁿi ečégaⁿʹwáče. Ki ci^ʹ éskana, kagéha, uáwačagi-
he helps us is reasonable. And again oh that, O friend. you help

xaⁿʹi aⁿčaⁿʹčai. Pahan^ʹgadi uáwačagiyaⁿi égaⁿ ci iⁿʹtcaⁿ 18
us we think. Formerly you helped us as again now

uáwačagiyaⁿi aŋgaⁿʹčai. Iⁿʹcte taⁿʹwaⁿgčaⁿ čaⁿʹ wabágčeze
you help us we desire. As if tribe the book

áçade tẽ ígiúdaⁿ taté náxaⁿqti aⁿdaⁿ'be eáwagaⁿ'i, ádaⁿ
 reading the shall be for its good shining very we see it we are so, there-
 brightly fore

aŋgaⁿ'ça-qtiaⁿ'i. *Day school* tẽ aŋgaⁿ'ça-báji.
 we strongly desire it. Day school the we do not desire.

NOTE.

This letter was dictated to the author at the Presbyterian mission house, twelve Omahas being present.

TRANSLATION.

O friend, we write to you on various matters. We will send to you to speak to you a very few words. We will speak about something that was done formerly. We will speak about the school-house that was formerly in operation. When you, O friend, gave us a school-house, it was as if you made it for us. And though at that time we did not know at all that it was a very good thing, yet we generally put the children there. Now we know that the sole tendency of education at that time was towards improvement. Therefore we are not a little anxious for education (for the children). We think, "The children fare very well when they stay at the school-house!" And yet when the children were learning to speak English very well, and were improving rapidly, from some cause or other the school-house was broken up! And then the agents took the control, making the children study for half a day. Now there survive sixty-five of those who formerly learned at the boarding-school. They speak English, and they even write letters. Of those who speak English, one is a Government interpreter, one is a school teacher, two are carpenters, three know how to put up houses, three are blacksmiths, and one works at the grist-mill. And now, of those who have attended school since the Friends took control, not even one speaks English! The money has been expended all in vain. They have not made anything for themselves out of it. And what was in existence formerly was truly good in its tendency, but as they have broken it up to our disadvantage, we have been greatly displeased. We desire for ourselves that very thing which was here formerly. And it is reasonable to think that the President will aid us to get this. O friend, we think that you will help us. As you aided us formerly, so we desire you to aid us now. With reference to the boarding school, we regard it as something that is shining very brightly, and which must be for the good of the people. Therefore we strongly desire it. We do not want the day schools.

HUPEÇA TO WILLIAM M'KIM HEATH. OCTOBER 1, 1879.

Kagéha, aⁿbačé waqinⁿha čaⁿ ɬaⁿbe. Kagéha, níkaciⁿga
My friend, to-day paper the I have seen it. My friend, people

nankácě, éskana aⁿčtaⁿbai kaⁿbčégaⁿ, cí wiɬaⁿbai kaⁿbčégaⁿ.
ye who, oh that you see me I hope, again I see you (pl.) I hope.

Níkaciⁿga-mácě, wačaxigčitaⁿi tē qⁿtaⁿwičai égaⁿ égimaⁿ hă. 3
O ye people. you work for your- the I love you as I do that
selves (pl.)

Wamúskě wégaⁿze gčéba-naⁿba uáji, údaⁿqti dăxe. Wataⁿzi
Wheat measure twenty I sowed, very good I did. Corn

wégaⁿze gčéba-čabčeiⁿ uáji; nú wégaⁿze gčéba-naⁿba; majaⁿqě,
measure thirty I po- measure twenty; onion,
planted; tato

núgčē, haⁿbčeiⁿge, bčúga údaⁿqti dăxe. Lí cti wiⁿ aɬídaxe, 6
turnip, beans, all very good I did. House too one I made for
myself,

údaⁿqti, éde iⁿnačeiⁿge. Kúkusi gčéba wábčeiⁿ, ɬeskă-miⁿga
very good, but it was burnt Hog ten I have cow
for me, them,

wiⁿáqtcī, miⁿxa dúbā wábčeiⁿ; zizíka wiⁿáqtcī: cēna wéčaxi-
just one, goose four I have them: turkey just one: enough you make
for yourself

čkăxai gě é éskana ebčégaⁿ, kagéha, iⁿčtaⁿqtcī wábčeiⁿ. 9
by means the pl. that perhaps I think it, my friend, just now I have
of them in. ob. them.

Iⁿčtaⁿqtcī uwíbčā hă. Edádaⁿ aⁿčaⁿbahaⁿ-báji égaⁿ, níka-
Just now I tell it to you What we do not know it so, In-

ciⁿga ukéčeiⁿ aⁿgačeiⁿ. 'Ágčaqti aⁿčeiⁿ. Aⁿté tē weáčiⁿgě'qti
dian common we who move. Suffering we are. We die the we have no means
greatly at all

caⁿcaⁿ aⁿčeiⁿ aⁿba ičáugčē, edádaⁿ aⁿčaⁿbahaⁿ-báji, ehé. 12
always we are day throughout, what we do not know it, I say.

Wakanⁿda amá účitaⁿ gě čigaⁿzai gaⁿ, nípi gaⁿ, údaⁿ
God the mv. work the pl. he has taught as, you do as, good
(or pl.) sub. in. ob. you it well

maⁿniⁿ. Kí wégaⁿza-báji gaⁿ, kagéha, wéteqi hă. Waníta
you walk. And he has not taught us as, my friend, it is hard Quadruped
for us

éwajiⁿ jút'aⁿ čeiⁿ é uáwagičai. É účitaⁿ wegáxai. Hébe 15
matures of its own the it he has told us. It work he made for us. Part
accord coll. (?) ob.

aⁿgúáɬi gaⁿ, hébe aⁿgútaⁿi gaⁿ, kí wiⁿ aⁿiⁿi. Kagéha,
we put on as as, part we put on as as, and one' we wear as robes. My friend,
moccasins leggins

aⁿčaⁿbahaⁿ-báji 'ágčaqti aⁿčeiⁿ. Uáwačaxaⁿi-gă. Uáwačaxaⁿi
we do not know it suffering greatly we are. Help us! You help us

ɬi, aⁿníha etégaⁿ. Uáwačaxaⁿi tē níkaciⁿga ukéčeiⁿ-ma níha 18
if, we live apt. You help us ths Indian the common ones to live

wéčéckaⁿnaí éskaⁿ ebčégaⁿ gaⁿ, uwíbčā. Aⁿgúéja cti wáqe-
you wish for us I think it may be as, I tell it to you. We, on the too O ye
one hand

máccē, maja^{n'} pahan'ga učá'a^{n'}si tē čá'ea^{n'}čiččē hég-a-a^{n'}čín-báji.
white land first you leaped the we pitied you we were very.
people, in it

Kī maja^{n'} ča^{n'} úda^{n'} cta^{n'}'bai tēdihi xī, wečat'anai, tē
And land the good you saw it by the time when, you hated us, to
it arrived die

3 weččeka^{n'}nai. Kagéha, ca^{n'}méwačái-gā. Níkaci^{n'}ga ukéčín^{n'}-ma
you wished for us. My friend, let (ye) us alone! Indian the common one

céna 'íwačái-gā. A^{n'}wan'xigčíta^{n'}i wada^{n'}'be-na^{n'}i Uma^{n'}'ha^{n'}
enough speak (ye) about them. We work for ourselves they see us usually Omaha

aňgata^{n'}. Pahan'ga tēdi účita^{n'} čiččai gē da^{n'}'be ga^{n'}'ča-
we who stand. At the first work your the pl. to look they had
in. ob. at

6 ctēwa^{n'}-báji. Kī i^{n'}'tea^{n'}qteci účita^{n'} čiččai gē čéama da^{n'}'bai,
not the least de- And just now work your the pl. these they look
sire. in. ob. at it,

áda^{n'} ca^{n'}méwačái-gā. Kagéha, níkaci^{n'}ga ukéčín^{n'} aňgačín^{n'}
there- let them alone! My friend, Indian common we who
fore move

'ágčawačái čábai. Waníta dáda^{n'}, úqti, tē, a^{n'}'pa^{n'}, jatčúge,
you make us suffer very greatly. Quadruped what deer, buf- antelope,
falo,

9 ca^{n'} waníta bčúga t'a^{n'}i ga^{n'} wéuda^{n'} ga^{n'}, t'éwačái. Čingái,
in quadruped all they as good for us as, you killed them. There are
fact abounded none,

aň'guginai xī. Níkaci^{n'}ga-máccē, čatí tē ceta^{n'} cín'ga-
we seek them, when. O ye people, you the so far child
our own came hither

jin'ga áhigi ída amá, can'ge mi^{n'}gá amá maja^{n'} čan'di ída amá.
many have been horse female the pl. land in the have been
born, sub. born.

12 Wáqe wáčín^{n'} amá wi^{n'} gčéba ídawáččē waža^{n'}'be. Léska mi^{n'}ga
White have the pl. one ten has given I have seen Cow
people them sub. birth to them.

maja^{n'} wiwíša čan'di áhigi wédaččē waža^{n'}'be-na^{n'}-ma^{n'}. Maja^{n'}
land my in the many have had I have usually seen them. Land
young ones

čan'di pahan'ga ti tēdi, xī čingč'qti wačíta^{n'} naji^{n'} amá.
in the first had when, house none at all working they were stand-
hither ing, it is said.

15 Kī xī ačúhage gáxe-na^{n'} amá. Níkaci^{n'}ga-máccē, wáčaha
And house at the last they have usually been O ye people! clothing
making, it is said.

úda^{n'}qti wiša^{n'}'bai. Kī edáda^{n'} ígaxe ā. Jan'de čandíta^{n'}
very good I have seen And what has it been ? Ground from the
you. done by means of

čizé amá. Léska-ma cín'qti waža^{n'}'be-na^{n'}-ma^{n'}. Kī maja^{n'}
it has been The cows very fat I have usually seen them. And land
taken, they say.

18 wíša čan'di qáde gē ícín^{n'} amá. Kagéha, účka^{n'} čiččai
my in the grass the pl. they are fat by My friend, deed your
in. ob. by means of it, they say.

bčúgaqti qtaáčē bčē. Uáwaḡaⁿ wačín'gai. Wáqe-mácē,
 all I love it I go. To help us we have none. O ye white people,
 uáwačaxaⁿ'i ḡi, aⁿníḡa etégaⁿ. Kagéha, níučan'da bčúga
 you help us if, we live apt. My friend, island all
 éskana níaciⁿ'ga uná'aⁿwačákičai kaⁿbčégaⁿ. Níaciⁿ'ga-ma 3
 oh that people you cause them to hear about it I hope. The people
 aⁿwaⁿ'na'aⁿ'i tēdíhi ḡi, waqiⁿ'ha wiⁿ' aⁿ'í ičá-gă. Íe údaⁿqti
 they hear about me by the when, paper one give send it Word very good
 time arrives
 edábe gáxe 'í ičá-gă. Ikágewičē'qti aḡídxē. Kagéha,
 also to make give send it I have you for my I make it My friend,
 it it hither. true friend for myself.
 wágazúqti uwíbča. Čikáge-ma úwagičá-gă. Kagéha, iⁿ'čēqti 6
 very straight I tell it to Your friends tell it to them. My friend, I am very
 you. (pl. ob.) glad
 wiḡaⁿ'be aḡčiⁿ' égaⁿ aⁿ'ba údaⁿqti uwíkie. Kagéha, aⁿctaⁿ'baji
 I see you I sit so day very good I talk to My friend, you have not
 you. seen me
 gaⁿ'adaⁿ aⁿčan'da tē uwíbča tá miḡke. Máčē gčēba-čábčiⁿ
 as, therefore I was born the I will tell you. Winter thirty
 kī é'di naⁿ'ba bčiⁿ'.
 and on it two I am.

NOTES.

Mr. Heath asked this letter for publication in "The Cincinnati Commercial."

37, 19. Aḡueja marks a contrast between the Omahas and the white men. Supply a sentence, such as, Čiejá cti, wáqe-mácē, majaⁿ' čaⁿ údaⁿ ctaⁿ'bai-dé weáčat'anaí, t'é wečéckaⁿnaí: "But you, on the other hand, O ye white people, when you saw that the land was good, you hated us and wished us to die." L. wrote aḡú ejá.

38, 10. Hupeča began the dictation of the following in Omaha, but the author did not record it in that dialect, except the first clause [Kī majaⁿ' pahañ'ga učáḡčiⁿ čaⁿ, And (in) the part of this land in which you first dwelt]: "And we did not say that you were bad, when you were in the part of this land to which you first came. But if we, in turn, were to cross over to that land from which you came, they would send us back home."

TRANSLATION.

My friend, I have seen the letter to-day. My friends, O ye people, I hope that you may see me, and that I may see you. O ye people, as I love you because you work for yourselves, I do that (*i. e.*, I work for myself). I sowed twenty bushels of wheat, and did very well. I planted thirty bushels of corn, twenty bushels of (Irish) potatoes, onions, turnips, beans; I succeeded very well with all. I also made an excellent house for myself, but I have lost it by fire. I have ten hogs, one cow, four geese, and one turkey: I think, my friend, that just now I have all the things by means

of which you accomplish something for yourselves. I tell it to you just at this time. We Indians have been ignorant. We have suffered much. We are always dying, throughout the day, being entirely destitute, I mean that we are dying in poverty because we know nothing. You have prospered because God taught you different kinds of work, which you do well. It is hard for us, my friend, because he did not teach us. But he has told us about the quadrupeds that mature of their own accord. Such is the work which he has assigned to us. We put on part (of the animals) as moccasins, part we put on as leggins, and one part we wear as robes. My friend, we have suffered greatly because of our ignorance. Help us! If you aid us, we ought to live. I tell it to you because I think that you wish us wild Indians to live, as you have aided us. We, on the one hand, O ye white people, treated you very kindly when you first landed in this country. But you, on the other hand, when you saw that the land was good, hated us, and wished us to die! My friends, let us alone! Do not speak any more about the Indians. You see that the Omahas work for themselves. Formerly they had not the least wish to look at your customs. But just now these (Indians) are interested in your customs, therefore let them alone! My friend, you have caused great sufferings to us Indians. You have killed various quadrupeds, deer, buffalo, elk, antelope, in fact all the animals which abounded for our good. There are none to be found when we seek for them. (We did not say that you were bad when you were in the part of this land to which you first came. But if we in turn were to cross over to the land from which you came, they would send us back home.) O ye (white) people, it is said that many children have been born (to you) since your arrival in this country, and that (many?) mares have been born here. I have seen one of those (mares) which the white people have, that has given birth to ten (colts). I have seen from time to time, in my country, cows that have had many (calves). When they first came to this country, it is said that they continued at work without any houses at all. But subsequently they usually made houses. O ye people, I have seen you (wearing) very good clothing. And how has it been acquired? It has been taken from the ground. I have generally seen very fat cows. And they have become fat from eating the grass growing on my land. My friend, I am going to love all your customs. We have no one to help us. O ye white people, if you help us, we ought to improve. My friend, I hope that you will let the people in the whole world hear of (this letter). And by the time that the people have heard about me, give me a letter and send it hither! Add some very good words to it and send it to me. I regard you as a true friend, on my own account. My friend, I have told you a very straight story. Tell it to your friends! My friend, I talk to you on a beautiful day, just as if I sat beholding you with great joy. My friend, you have not seen me, so I will tell you when I was born. I am thirty-two years of age.

TA^NWA^N-GAXE-JĪŃGA TO MI^NGABU, A YANKTON.

Pahan'ga wajút'aⁿ tēditaⁿ wiŋaⁿ'be kaⁿbčéde, téqi hégaji.
 Before harvest season from the I see you I wished, but, difficult very.
 Edádaⁿ bčijut'aⁿ' tē aaⁿ'bča cubčé tē iⁿ'teqi hēga-máji. Iⁿ'taⁿ
 What I have raised the I aban- I go to the difficult I am very. Now
 don it you for me
 cetaⁿ'-naⁿ, edádaⁿ bčijut'aⁿ' bčí'a hă. Gaⁿ', nisíha, 3
 only so far, what I have raised I have not finished And, my child,
 cañ'ge aⁿčá'i-naⁿ'i-ma iⁿ'cena. Gaⁿ' ée hă, wigíhaⁿ'be kaⁿ'bča
 horse the ones that you gave have been And that I see you, my I want
 me at different times expended is it own
 tē. Caⁿ gaⁿ' níkaciⁿ'ga itáxajá amá indádaⁿ wéçigčaⁿ gáxe-
 tho. And at any rate Indian at the head the pl. what plau they
 of the Mis- souri sub. make
 naⁿ'i éiⁿ'te éskana, nisíha, íe čaná'aⁿ ctéctēwaⁿ iⁿ'wiⁿ'čana 6
 usn- it may oh that, my child, word you hear it soever you tell it to me
 ally be
 tíčačē, uqčē'qtcí. Caⁿ' cín'gajín'ga wa'ú ctí níe ctēwaⁿ'
 you send very soon. And child woman too pain soever
 it hither,
 číngé, éskana, nisíha, égijaⁿ winá'aⁿi kaⁿbčégaⁿ. Aⁿ'ba ataⁿ'-
 have oh that, my child, you do I hear from I hope. At different
 none, that you you
 ctēwaⁿ', nisíha, wisíčē caⁿ'caⁿ. Éskána awágiŋaⁿ'be kaⁿbčégaⁿ, 9
 times, (W.) my child, I think of always. Oh that I see them, my own I hope,
 you
 aⁿ'ba gataⁿ' xī. Íe dádaⁿ ctéctēwaⁿ éskana, nisíha, aⁿčági-
 day that far when. Word what soever oh that, my child, you write
 to me,
 cpáxu íčačai kaⁿbčégaⁿ.
 your own you (pl.) I hope.
 send hither

NOTES.

41, 3. The hiatus denotes that a sentence was recorded in English, but not in the original. See translation.

41, 8-9, aⁿba ataⁿctēwaⁿ, i. e., aⁿba íčaugčē, *every day* (G.).

41, 10. Aⁿba gataⁿ xī, i. e., aⁿbataⁿctē, *some day or other, hereafter* (G.). One might say, instead, Gataⁿqtihi (or, Aⁿba gataⁿqtihi) xī'jī, awágiŋaⁿ'be kaⁿbčégaⁿ, *I hope that I may see them at last* (after so long a separation). Used when several years have passed without his seeing his (adopted) kindred (W.).

TRANSLATION.

I have been wishing to see you since the first part of the harvest season, but it has been difficult. It would be very difficult for me to leave what I have raised, in order to go to you. I have not yet finished my work with what I have raised. (When my wheat is threshed and put in the barn, and the leaves fall, I will come to see you and your

four brothers.) My child, the horses that you have given me from time to time are all gone. That is the reason why I wish to visit you. My child, I hope that you will send and tell me very soon if you hear any words whatsoever respecting the plans decided upon by the Indians up the river [probably Spotted Tail's Tetons]. I hope, my child, to hear from you that your children and wife are well, and that you are, too. My child, I think about you every day. I hope that I may visit my Yankton kindred some day or other. My child, I hope that you will write and send me some word or other.

LE-JE-BALE TO T. H. TIBBLES. SEPTEMBER 29, 1879.

..... Kagéha, aⁿba gě ípi etégaⁿ. Aⁿčágiwáckaⁿi xī,
 O friend! day the pl. good apt. You exert yourself if
 in. ob. by means of for me, your own,
 aniⁿʔa taté. Píčaⁿčaⁿ čá'eaⁿča-bi enégaⁿ. Píqti
 I shall live. Again and that you have you think it. Anew
 again pitied me
 3 ča'eaⁿgičái-gă Wáqe amá kigčáhaⁿi tě égaⁿ wíččahaⁿi,
 pity ye me! White the pl. praying to one the so I pray to you,
 people sub. another as kinsmen my own,
 wahaⁿ'e tějáčicaⁿ.
 with reference to petitioning
 for something.

NOTES.

Most of this letter was recorded in English; such parts are marked in the accompanying translation by parentheses.

42, 1, aⁿba gě=aⁿba wiⁿ, referring to a *year*, not a *day* (W.). "Ipi" refers to the material benefits hoped for, *i. e.*, new clothing, food for horses, etc., as the days rolled by he hoped to get these things (G.).

TRANSLATION.

(I came up to the Omaha agency to-day. The words which you sent me as you passed by on your way home make me glad. I wished to tell you about one thing, but you went away. My horses have no food, and so I am suffering. Winter is close at hand. I hope that you will let me know in what land I am to stay. I do not wish to transgress the commands of your friends and yourself.) My friend, as the days pass, good should result from them. If you persevere in my behalf, I ought to improve. (My pants are in holes, and the cold weather is coming.) You think that you have treated me kindly very often. O pity me again! I petition to you as my relation, just as the white people petition to one another. (I hope that you will write and show me your words. I wish to know what you have to say and advise.)

NA^NZANDAJĪ TO JAMES O'KANE.

Ca^{n'} wabágteze íe djúba wíðaxu cúpeačẽ. Wabágteze
 And letter word a few I write to I send to Letter
 you you.
 cučéwičẽ améde qáča wiⁿéctěwaⁿ tia^{n'}čakičáji. Ca^{n'}-naⁿ
 it is said that I sent it to back even one you have not sent And only
 you (but I do not know it: sic) but again hither (to me).
 a^{n'}paⁿha íáqtiha edábe iⁿčéckaⁿná 'íčačẽ ča^{n'}ctí, ca^{n'} a^{n'}ba 3
 elk hides deer hides also you desired for you formerly, yet day
 me promised
 íčaugčẽ asičẽ-naⁿ-ma^{n'}. Ca^{n'} a^{n'}paⁿha méha da^{n'}ctě wiⁿa^{n'}wa
 throughout I think of it from And elk hides winter or which ones
 time to time. hides
 t'a^{n'}qti ni^{n'}wiⁿ kaⁿbčégaⁿ. Ca^{n'} méha gě átaqti kaⁿbčẽ.
 are very you buy I hope. And winter the pl. exceed- I wish.
 plentiful hides in. ob. ingly
 ... Ca^{n'} uqčẽ'qtci, éskana, qáča iⁿwi^{n'}čana kaⁿbčégaⁿ. 6
 And very soon, oh that, back you tell me I hope.
 again

NOTES.

43, 1. "Wabágteze cučéwičẽ améde" would imply that the sender was drunk or otherwise, and *ignorant of what he had sent in the letter* (G.).

Read, "Wabágteze cučéwikičẽ-naⁿ-ma^{n'} édegaⁿ, qáča wiⁿéctěwaⁿ
 Letter I sent to you often by but (past), back even one
 special messenger again
 tia^{n'}čakičáji há" (G.). This should be either, Wabágteze cučéačẽ
 you have not Letter I sent to
 sent to me you
 éde qáča wiⁿéctěwaⁿ tia^{n'}čakičáji há, or, Wabágteze cučéčẽ améde
 but back even one you have not Letter it is said that they
 again sent it to me sent to you, but
 qáča wiⁿéctěwaⁿ tíčakičáji há (W.).
 back even one you have not
 again sent it hither

43, 6. The parenthetical sentence of the translation was not recorded in the original.

TRANSLATION.

I write you a few words. I have written to you, but you have not sent even one reply. As you promised to be on the lookout for elk and deer hides for me, I have been thinking of it regularly every day. I hope that you may buy elk hides or winter (buffalo) hides, whichever kind you find plentiful. I desire winter hides above everything. (Wherever you hear about them, whether in Kansas or somewhere else, I hope that you may buy them.) I hope that you will reply very soon.

GAHIGE, AN OMAHA, TO MACAⁿ, A PONKA, AND HEQAKA-MANI, A
YANKTON. NOVEMBER 10.

Úckaⁿ ꝑé ekaⁿ'na tē téqi hégaji. Wí-naⁿ ewéḏaxú-naⁿ-maⁿ'
Deed this you desire the diffi- very. I only I usually write for them
cult

éde gíteqi hă. Wabágṭeze ꝑeaⁿ'ṭai gě wénaqṭe-naⁿ'i, Pañ'ka
but difficult for him Letter we send the pl. they conceal usu- Ponka
away in. ob. from them ally.

3 ꝑañká wa'í-báji-naⁿ'i, ádaⁿ añ'gabágṭai. Kí Maqpi-jíde íe eṭá
the pl. they do not usu- there- we hesitate, not And Red Cloud word his
ob. give to them ally, fore liking to ask for the favor.

tē pí wágazu aná'aⁿ kaⁿ'bṭa, uṭákiaí tēdhi xi. Kí ecé céna
the anew straight I hear I desire, you talk to when the time And you enough
him arrives. say it

hă. Kí Ihañ'kaⁿ'wiⁿ'-ma aⁿwaⁿ'daⁿ'be taité ebṭégaⁿ. Waṭítaⁿ
And the Yanktons we see them shall I think it. Work

6 aⁿṭíctaⁿ gaⁿ' ꝑéama níkaciⁿ'ga wadaⁿ'be gaⁿ'ṭai. ꝑíe wáwiké,
we have as these people to see them they wish. You I mean you,
finished it

Mácaⁿ. Níkaciⁿ'ga júwaṭágṭe maⁿ'niⁿ' wégaskaⁿ'ṭekiṭé'qti-gă.
Feather. People you with them you walk cause him (some one) to entertain
them well.

Údaⁿ wagaⁿ'ṭa gă. Wé's'ă-ṭaṇ'ga t'éṭa-bi aí. Céja cukiṭai
Good desire them. Big Snake that he has they Yonder one causes
been killed say. it to reach there again where you are

9 éiⁿte aⁿná'aⁿ aṅgaⁿ'ṭai.
wheth- we hear it we wish.
er

NOTE.

44, 8. Ceja may be followed by wabagṭeze, a letter, or that word can be omitted. The sentence can end with hă, the oral period. (W.)

TRANSLATION.

This course of action which you desire is a very difficult one. I have generally written for them, but (this) is (a) difficult thing for (one to undertake). The (agents) usually conceal from the Ponkas the letters that we send them; they do not give them the letters; therefore we hesitate about asking the favor [of the Ponka agent?]. When you shall have visited Red Cloud, I wish to hear a true account of his words. What you have said (?) is enough. I think that we shall see the Yanktons. These Indians wish to see them, as we have finished work. I refer to you, O Feather! Be sure to get some one of those people with whom you dwell (*i. e.*, some Yanktons) to entertain the visiting Omahas. And do you have an eye to their interests. It is said that Big Snake has been killed. We wish to hear whether a letter has been sent to you about it.

RUS PHILLIPS, AN OMAHA, TO BATTISTE DEROIN AND SON, OTO
INTERPRETERS. NOVEMBER 11, 1879.

Wiṣaⁿ'be kaⁿ'bṣa. Iⁿ'tcaⁿ cubṣé kaⁿ'bṣa. Ṣéṣiṅke, Waníta-
I see you I wish. Now I go to you I wish. This st. one, Li-
qe, cuṣé taṣiṅké, é'di cubṣé taté, ebṣégaⁿ. Wiṣaⁿ'be
the one who will go then I go to shall, I think it. I saw you
to you, you
í teṣaⁿ', kagéha, nán'de iⁿ'ṣiⁿ'udaⁿ'qti agṣí. Kí ṣéṣiṅke 3
in the the past, O friend, heart mine was very good I came And this st. one
back.
qṣaⁿ ṣiṅké wédaṣ édegaⁿ wakéga: í tṣ wamí qtaⁿ'-naⁿi,
wife the st. one has given birth to she is sick: mouth the blood drops usu-
ally,
wáqe-jíṅ'ga wabágṣeze gáxe ṣaⁿ gaⁿ'jín'ga ebṣégaⁿ ádaⁿ
white man's son letter made it the he did not know I think it there-
fore
hádi cuṣé. Éskana uqṣé'qtcí wabágṣeze tiaⁿ'ṣakiṣé kaⁿ- 6
addition it goes Oh that very soon letter you send hither I
to it to you.
ígaⁿ. Waníta-wáqe cuhí tṣdihí ṣí, indádaⁿ ctéwaⁿ 'í-bají-gă
ope. Lion he reaches by the time what ever do not ye give
you that, to him
Niníba aⁿ'ṣa ṣiṅkéé hă, nudaⁿ'haṅga ṣiṅké. Kí éde
Pipe to abandon it he is one who leader the one And but
who.
íba aṣiⁿ' cuṣé gaⁿ'ṣa, éde úckaⁿ dádaⁿ ṣéckaxa-bájí kaⁿ- 9
po to take it to you he wishes, but deed what you do not for him I
ígaⁿ, Kága.
ope, O Third-son.

NOTES.

5, 1. Ṣéṣiṅke, etc. Correct, but there is an alternate reading:
ka Waníta-wáqe aká, caṣé tá aka hă', édegaⁿ é'di cubṣé taté
one Lion the sub. will be going to but then I shall go to
sub.) to you

égaⁿ hă. (G.)
sink

5, 3, ṣéṣiṅke, *i. e.*, Auguste La Dieu, named in the letter of Lion,
page 49. Note the abrupt transition from the first "ṣéṣiṅke" (Lion)
the next one (La Dieu).

5, 8. Kí ede=iⁿ'téde, denoting a reversal of his previous course: Lion
l given up the sacred pipes, but now he wished to take them again!

) Both sentences may be expressed thus: Niníba aⁿ'ṣa ṣiṅkéé hă,
Pipe to abandon he is the
don one

daⁿ'haṅga ṣiṅké é édegaⁿ niníba aṣiⁿ' cuṣé gaⁿ'ṣai éde úckaⁿ
leader he is the but pipe to take it to you wishes but deed
the afore-
one said

daⁿ'ṣéckaxa-bájí kaⁿ'bṣégaⁿ, kagéha (W.).
that you do not for him I hope, O friend

TRANSLATION.

I wish to go now to see you. I think that I shall go to you when Lion does. My friends, when I visited you, I came home highly pleased. This man's wife has given birth to a child, and she is ill: she has frequent hemorrhages from the mouth. The white man's son [either Le Dieu or some half-breed interpreter], in my opinion, did not know how to write the former letter, so this letter is sent in addition to that one. I hope that you will send me a letter very soon. Do not give anything at all to Lion when he reaches you. He is the leader, as it were, of those who have abandoned the sacred pipes. And though he is the chief one who gave up the sacred pipes, he now wishes to take a pipe to you (and get presents by means of it); but, O Third-son, I hope that you will do nothing for him.

WAKIDE TO MAWATA^NNA, A YANKTON. NOVEMBER 12, 1879.

Níaciⁿ'ga wiⁿbe kaⁿ'bçaqti hă. Wabçitaⁿ tē iⁿ'taⁿ bçictaⁿ
 Person I see you I strongly desire I work at different things the now I have finished.
 Jaⁿckáha, níaciⁿ'ga ikágewiçé ninké, údaⁿqti iⁿwiⁿ'çana kaⁿ
 O sister's son, person I have you for a friend you who are very good you tell it to me I
 3 bça hă. Caⁿ' waqiⁿ'ha gçíäji caⁿ' cubçé etégaⁿ. Éskan
 wish And paper has not yet I go to apt. Oh that
 come back you
 waqiⁿ'ha tiaⁿ'çakiçé kaⁿ'bçégaⁿ, wanaⁿ'qçiqti. Íe waqpániç
 paper you send it I hope, very hastily. Word very poor
 hither to me
 égaⁿ uwíbça. Waqiⁿ'ha aⁿ'baçé çictaⁿ' tē áma híäji tē cubçé
 so I tell it to you Paper to-day finished the the has not when I go
 other reached one there to you
 6 etégaⁿ. Edádaⁿ axídaxe kaⁿ'bça ké'ça wanaⁿ'qçiqti cubçé
 apt. What I make for myself I wish on account of the very hastily I will go
 for myself
 tá minke.
 to you.

TRANSLATION.

You are the man whom I have a strong desire to see. I have now finished the various kinds of work which have occupied my time. O sister's son, you whom I regard as my friend, I wish you to tell me something very good! In fact, I may start to visit you before your letter is received here in reply to this one. I hope that you will send the letter to me very quickly. I tell you words that are somewhat poor. I may start to visit you on this day when the letter to you is finished, before the next day arrives. I will go to you very hastily on account of my wish to do something for myself.

MIⁿKA'E-JINGA, AN OMAHA, TO KE-XREŚE, AN OTO. NOVEMBER 12,
1879.

Waqiⁿ'ha tíŋ 'íŋe éde, tíjji há, ádaⁿ wawémaxe cuŋéaŋŋe.
Paper to be was but, it has there- to ask about I send it to
sent hither promised, not come fore several things you.

Ki fé cuhí xí'ji, waqiⁿ'ha ŋaⁿ tí gígaⁿ'ŋai. Úckaⁿ e'aⁿ'
And this it when paper the to he wishes Deed how
reaches you come for it (!). hither

maⁿ'niⁿ' xí, na'aⁿ' gaⁿ'ŋai. Caⁿ' waŋíkega ŋagŋé tē aná'aⁿ 3
you walk if, to hear it he wishes. And you were sick you went the I hear it
back

kaⁿ'bŋa. Caⁿ' e'aⁿ' níŋaciⁿ'ga úckaⁿ e'aⁿ' ŋigáxai tē aná'aⁿ
I wish. And how person deed how they did for the I hear it
you

kaⁿ'bŋa. Caⁿ' e'aⁿ' ŋakí ŋítaⁿ aná'aⁿ kaⁿ'bŋa.
I wish. And how you correctly I hear it I wish.
reached home

NOTES.

Ke-xreše, or Charles Moore, an Oto, had eloped with another man's wife (or widow). He brought her to the Omaha Reservation, where he remained for some time. The writer met him there. The above letter was sent after his return to the Otos.

47, 1, wawemaxe. Wawéwimáxe, *I ask you about several things* could have been used.

47, 5, e'aⁿ ŋaki, etc. Supply "eiⁿte," *perhaps*, between ŋaki and ŋutaⁿ.

TRANSLATION.

I send to you to ask about several things, because the letter which was promised has not come. (The sender of this) wishes a letter to be sent hither when this one reaches you. He wishes to hear how you are faring. I wish to hear about your going home when you were sick. I desire to hear the truth about your reaching home, and how the people treated you.

I-TÚ-TI-TÁ-HAŋ-GAU', AN OMAHA, TO TÁ-PI-KA-ŋA-WÁ-HUŋ, A
PAWNEE.

Gaⁿ caⁿ' ŋaníŋa tē ŋat'é tē wiⁿaⁿ'wa ŋína'aⁿ gaⁿ'ŋai, 6
(See note.) you live the you are the which one to hear he wishes,
dead about you

ŋisíŋŋe caⁿ'caⁿ, ŋijjín'ge. Caⁿ'-naⁿ úckaⁿ ŋíŋíŋa ŋisíŋŋe-naⁿ'i.
he re- always, your son. And usually deed your he usually remem-
bers you
members you

Údaⁿ wánín' tē gaⁿ' ŋaníŋa ŋídaⁿ'be ékigaⁿ'qti gaⁿ'ŋai, ŋína'aⁿ
Good you have the so you live to see you just like it he wishes, to hear
them from you

- tě. Wa'ú júgče íepahaⁿ gít'e hă. Ca^{n'} e'a^{n'} uqčé'qti číć
 the. Woman he with you know is dead . And how very soon to s
 her her to him
- tě čingčě hă. Ca^{n'} čaniŋa tẽ ga^{n'} čídaⁿbe čkiga^{n'}qti čí
 the there is . And you live the so to see you just like it to
 none
- 3 ga^{n'}čai. Ca^{n'} wa'ú čičiŋa ciŋ'gajiŋ'ga edábe e'a^{n'} m:
 he wishes. And woman your children also how the
 waná'aⁿ ga^{n'}čai. Čijiŋ'ge cučé. Ceta^{n'} aniŋa maⁿbči^{n'}.
 to hear about he wishes. Your son goes to . So far I live I walk.
 them
- čičiŋa cti čína'aⁿ ga^{n'}čai. Ůckaⁿ čičiŋa bčúga na'a^{n'} ga
 your too to hear they wish. Deed your all to hear the
 from you
- 6 Čídaⁿbe učici égaⁿ, ca^{n'} ga^{n'} waqi^{n'}ha cučéčikičai.
 To see you it is almost im- yet at any paper he sends it to you,
 possible, rate by some one.

NOTES.

The Omaha name of the sender is unknown. The recorded name is Pawnee one.

47, 6. Gaⁿ caⁿ, precedes words denoting a choice between two events, etc. (W.). The use of "Gaⁿ caⁿ" here is a singular one (G).

47, 6; čaniŋa tẽ, etc. Rather, "čaniŋa daⁿ/etčea^{n'} tẽ čat'é da^{n'}
 you live whether the you
 are dead
 tẽ wi^{na}'wa éiⁿte čína'aⁿ ga^{n'}čai, čisičě caⁿ/caⁿi hă, čijiŋ'ge aká."
 the which may be to hear he wishes he re- always your son the
 of the about you (volun- members (volun- sub
 two

one can also use the text with a single change: čína'aⁿ ga^{n'}čai
 to hear wishes
 from you (by per-
 mission
 etc.)

čisičě caⁿ/caⁿ, čijiŋ'ge (G.). G. makes no difference between
 remem- always your son
 bers (by per-
 you mission,
 etc.)

gaⁿ," "caⁿ-naⁿ gaⁿ," and "Gaⁿ caⁿ." Judging from analogy, "čičiŋ'ge aká," etc., must be correct, as the wish and remembrance were voluntary, and not in consequence of a command or permission.

48, 4. Čijiŋ'ge cučé. The name of this "son" was not given as he was distinct from the sender of this letter.

TRANSLATION.

Your son always thinks of you, and he wishes to hear whether you are dead or alive. He generally thinks about your habits. As we have treated him well heretofore, he wishes to hear from you as often as to see you again before you die. He has lost his wife whom he used to know. There is no prospect of his seeing you very soon, he wishes to hear from you as well as to see you once more before you die. He desires to hear how your wife and children are. You

goes to see you. I am still alive. Your kindred among the Omahas also wish to hear from you. They wish to hear of all your deeds. It is impossible to visit you just now, but a letter is sent to you at any rate.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

Ga^{n'} wi^abe ka^{n'}bça ctëwa^{n'}, ca^{n'} edádaⁿ íbçigçaⁿ-máji
And I see you I wished notwithstanding yet what I did not decide on

núgeäⁿdi. Kí aⁿwa^{n'}qpani héga-máji égaⁿ, wi^abai-máji-
last summer. And I am poor I am very as, I have not seen you (pl.)
from

naⁿ-ma^{n'}. Ca^{n'} Uma^{n'}haⁿ-ma caçé tá ama i^{n'}tcaⁿ. Íe wi^{n'} 3
time to time. And the Omahas are going to you now. Word one

géce wi^{n'} iⁿwi^{n'}ça. Xe-gçéze núgeäⁿdi eugçé téⁿdi iⁿwi^{n'}ça.
you one he told it to me. Keçreçe last summer he went back to you when he told it to me.

Usní çé máçe çé wi^{n'}éctëwaⁿ Uma^{n'}haⁿ amá ahí-báji tá-bi
Cold this winter this even one Omaha the pl. that they must not reach there
sub.

Waçutáda-mádi, é tíçai, wabágçeze, ádaⁿ égaⁿ ka^{n'}bça. Ê 6
to the Otos, he he sent letter, there so, I wish. Him
said it it hither, fore

wi^{n'}keáçé. Macté téⁿdi wada^{n'}be ga^{n'}çai xí, wada^{n'}be ga^{n'}çai
I regard him as Warm when to see them they wish if, to see them they wish
speaking truly.

ca^{n'}. Kí nújiⁿga wiwíça Sam Allis: "Wáçaha áhigi a^{n'} agçí
proper. And boy my own Sam Allis: Clothing much I have carried
back hither

agí-i-gä ha," ecégaⁿ wabçitaⁿ bçictaⁿ xí, adícubçé tá miñke. 9
Be thou coming for it ! as you have said it I work at different things I finish if, I will go to you for it.

Iteaⁿkiçá-gä. Ca^{n'} céna uwíbça cuçéaçé. Edádaⁿ íuça
Put them aside for me. And enough I tell it to you I send to you. What news

píaji cí íe údaⁿ ké' cti akiwa aná'aⁿ ka^{n'}bça. Gus La Dieu
bad again word good the too both I hear it I wish. Auguste La Dieu

igáççaⁿ i^{n'}tcaⁿ wakéga hégaⁿji. Wédaçé ga^{n'} t'é tatégaⁿ. Í té 12
his wife now she is sick very. She gave birth to a child as she is very apt to die. Mouth the

wamí qta^{n'}-naⁿi.
blood drops usually.

NOTES.

49, 8. *Sam Allis*, or, *Ckaçø-yiñe*, the brother-in-law of Battiste Deroin.

49, 11. *Gus La Dieu*, etc. See 45, 3. The usual Omaha appellation for this man was, *Gá-ca*, an approximation to the pronunciation of his first name.

TRANSLATION.

I did not form any plan last summer, notwithstanding I wished to see you. And as I have been very poor, I have not visited you from time to time. But the Omahas are now going to visit you. A message from you, given hereafter, was told me by Ke-ꞑreꞑe, last summer when he was starting back to you. The letter which came said that during this winter not even one of the Omahas must come to the Otos; therefore I wish accordingly. I regard him as speaking the truth. If they wish to see the Otos when the warm weather comes, no one can object. As you, Sam Allis, my boy, have said: "I have brought home a great quantity of clothing. Come after it," I will go to you when I finish the various kinds of work which I have on hand. Put the clothing aside for me. I have told you enough. I wish to hear both kinds of news, the bad as well as the good. Gus La Dieu's wife is now very ill. She gave birth to a child, and is very apt to die, as she has frequent hemorrhages from the mouth.

WAQPE-CA, AN OMAHA, TO MAWATCEPA, A YANKTON. NOVEMBER
26, 1879.

- Kagéha, íuça djúbaqtei aná'aⁿ égaⁿ cúçeáçě téiñke. Pañ'ka
O friend, news very few I have heard as I will send it to you. Ponka
- wi^{n'} t'éça-biamá, Wě's'ă-ꞑaň'ga, aná'aⁿ. Pañ'ka-ma 'ágçaqti
one it is said that he has Big Snake, I have The Ponkas suffering
been killed, heard it. (pl. ob.) greatly
- 3 wáçiⁿ tě hă. Maja^{n'} céçu çanájiⁿ tě údaⁿqti çanájiⁿ. Céça cupí
he has had Land yonder you stand the very good you stand. Yonder I
them (=as) reached you
- wiꞑa^{n'}be-naⁿ-ma^{n'}, údaⁿqti wiꞑa^{n'}be-naⁿ-ma^{n'}. Níaci^{n'}ga wi^{n'}
I used to see you regularly, very good I used to see you from time Person one
to time.
- inégiáçě céça cuçé, Unájiⁿ-skă. Cta^{n'}be ꞑi, çá'éçě-çti-naň'-gă.
I call him yonder has gone White Shirt. You see when, have great pity for him
uncle to you, him from time to time.
(by request?)
- 6 Wáspe ma^{n'}çi^{n'} ágaji-gă. Mi^{n'} çé guáçica^{n'} ké'di wiꞑa^{n'}be tai
Soberly to walk command Moon this beyond in the I will see
him.
- miñke. Úqta jiň'ga ícpahaⁿ ꞑi, iⁿwi^{n'}çana tíçaçě tégaⁿ uwíbça
you (pl.) Desirable small you know it if, you tell it to me you send in order I tell it to
thing hither that you
- cúçeáçě. Ca^{n'} edádaⁿ waçítaⁿ çita^{n'}i ké bçúga aná'aⁿ ka^{n'}bça.
I send it to And what work they work the all I hear it I desire.
you. ob.
- 9 Pahan'gadi níkaci^{n'}ga çíçíꞑa wꞑa^{n'}be tě úckudaⁿ héga-báji-
Formerly person your I saw them the beneficent very
(=when)

naⁿ'i. Winégi ućákíe xǐ, e'aⁿ'i tē waqinⁿ'ha uqčē'qtcí tiaⁿ'-
usually My uncle you talk when, how he the paper very soon you
(pl.). to him is send
ćakićé kaⁿbčégaⁿ. Wabágčezé ćáćé-naⁿ-maⁿ' ćaⁿ'ja, wiⁿ-éctě-
hither to I hope. Letters I have sent him regu- though, even one
me larly
waⁿ tíćají-naⁿ ádaⁿ wawčamáxe cúćáćé. 3
he has usun- there- I ask different I send to
not sent ally fore questions you.
hither

TRANSLATION.

My friend, as I have heard very few reports, I will send them to you. I have heard it said that a Ponka, Big Snake, has been killed. (The agent) has been treating the Ponkas very cruelly. You are doing well to stay in that land (*i. e.*, the Yankton Reservation). I used to see you regularly when I visited you yonder, and from time to time I saw that you were prospering. White Shirt, a man whom I call my uncle, has gone to you. If you see him, be very kind to him now and then. Tell him to walk soberly. I will see you all next month. I send to tell you that if you know of any small (or, trifling) thing which I would be glad to have, you will send and tell me. I wish to hear of all the kinds of work which they do. When I saw your people in former days, they were generally very beneficent. I hope that you will send me a letter very soon, and tell me how my mother's brother is when you talk to him. Though I have been sending him letters regularly, he has not replied even once, therefore I send to you to ask different questions.

NUDAⁿ-AXA, A PONKA, TO T. H. TIBBLES, AND OTHERS. NOVEMBER, 1879.

Níkaciⁿ'ga ukéćiⁿ áciⁿ'hé edádaⁿ đáxe tē đaⁿ'jĩnga-naⁿ-maⁿ'.
Indian common I who what I do the I usually do not know
move how to do it.
Ći-naⁿ' edádaⁿ ckáxai xǐ, údaⁿ eté xǐ ckáxai, 'ádaⁿ, ka-
You alone what you (pl.) if, good ought you (pl.) there- O
do fore,
géha, íe kē údaⁿ eté xǐ iⁿćéckaxe etégaⁿ áhaⁿ ebčégaⁿ égaⁿ, 6
friends, word the good ought you make for me apt ! I think it as,
píqti wíbčahaⁿ uwíbča cúćáćé. Wakanⁿ'da aká, kagéha,
anew I pray to you I tell it to I send it to God the sub., O friends,
you you (s).
waqinⁿ'ha skǎ' aⁿ'í-bájǐ, ćí, kagéha, waqinⁿ'ha skǎ' ćaⁿ ćiⁿ'í.
paper white did not give you, O friends, paper white the he
gave it to
you.
Ádaⁿ ćí edádaⁿ kē ícpahaⁿ hǎ. Ádaⁿ iⁿćéckaxe tai-égaⁿ, 9
There- you what the you know it There- you do it for in order that,
fore ob. fore me (pl.),
kagéha, uwíbča cúćáćai cí, kagéha.
O friends, I tell it to I send it to again, O friends.
you you (pl.)

NOTE.

As this letter was addressed to several persons the sender should have said *etegaⁿ* in 51, 6, *cučeačai* in 51, 7, *čiči* in 51, 8, and *icpahā* in 51, 9.

TRANSLATION.

I, who am only an Indian, seldom know how to do anything properly. But what you do, my friends, ought to be good; therefore I send to you to petition to you anew, as I think that you will be apt to send me word calculated to do good. O my friends, God did not give me learning, but he gave it to you. Therefore you understand things. Therefore, my friends, I send again to tell it to you, that you may do it for me.

JAČI^N-NA^NPAJĪ AND LE-UXA^NHA TO T. H. TIBBLES, NEW YORK.

DECEMBER, 1879.

- Unájiⁿ-qúde, kagéha, wáwečénitaⁿ naí tē. Wackañ'-gē
 Gray Shirt, O friend, to work at different things for us you went. Be strong!
- Ičaugčē'qti aⁿčisičai. Wačáckaⁿ kaⁿ'aⁿčaⁿ'čai. Učáket'aⁿ ɣ
 Continually we think of you. You make an effort we hope. You succeed I
- 3 kagéha, aⁿníŋa etégaⁿ. Majaⁿ' čan'di éskana wabčítaⁿ sa
 O friend, we live apt. Land in the oh that I work at firm
 various things
- anájiⁿ kaⁿ'bča. Caⁿ edádaⁿ, caⁿ' í 'aⁿ' gē ctéwaⁿ', bčúg
 I stand I wish. And what, in house of whatever kind they all
 fact, may be,
- sagíqti anájiⁿ kaⁿ'bča. Kagéha, aⁿ'bačē'qti wawídaⁿ
 very I stand I wish. O friend, this very day I write to you
 firmly different subje
- 6 cučeačē. Wisíčē gaⁿ' wíbčahaⁿ cučeačē. Éskana Wakan'č
 I send to you. I think of you as I pray to you I send it to you. Oh that God
- čínké ctiⁿ uáwagiŋaⁿ'i kaⁿ'bčégaⁿ. Čikáge - ma ána éiⁿ 1
 the st. too he aids us I hope. Those who are your how many the
 ne friends
- wábčahaⁿ aⁿ'bačē waŋ'gičē'qti. Éskana wahaⁿ'e wiwíŋa čiz
 I pray to them to-day (to) all. Oh that special prayer my the
 receiv
 it
- 9 kaⁿ'bčégaⁿ. Ki čizai tēdí-naⁿ aníŋa etégaⁿ. Wackaⁿ' hácia
 I hope. And they re- only when I live apt. Making an effort at the
 ceive it very
- čaqti ctéctéwaⁿ, kagéha, čagí'aⁿ kaⁿ'bčégaⁿ. Ijáje d'úba
 last even if, O friend, you gain it I hope. His name some
- aⁿ'čiči cučeaⁿ'čai é waŋ'gičē aⁿ'čičahaⁿ'i. Učáket'aⁿ ɣi-naⁿ,
 we give we send to you that all we pray to you. You succeed only if,
- 12 majaⁿ' čan'di bamáxe wabčítaⁿ kaⁿ'bča. Waqiⁿ'ha sagi
 land in the bowing the head I work at various things I wish. Paper firm

čaⁿ uqé ubčaⁿ čdí-naⁿ aníša etégaⁿ. Waníšaⁿ maⁿniⁿ tē
 the soon I take hold then only I live apt. You work at you walk the
 ob. of it various things

Wakanⁿda aká čídaⁿbe gčiⁿ, qtačiče tē. Aŋgúcti qtaⁿčičai,
 God the seeing you he sits, he has loved We too we love you,
 the sub. you.

níkaciⁿga ukéčiⁿ aŋgačiⁿ. Edádaⁿ údaⁿ wečéckaⁿná, níša 3
 Indian common we who move. What good you desire for us, to live

wečéckaⁿná. Éskana níkaciⁿga úwačaginá - ma íe píji
 you desire for us. Oh that people the ones whom you have word bad
 told

etēwaⁿ, aⁿí-báji kaⁿbégaⁿ. Wábčahaⁿ céhe.
 soever, they do not I hope. I pray to them I say
 give to me that.

NOTES.

This letter was sent in the name of, and with the consent of the following Omahas: Dúba maⁿčín, Taⁿwaⁿ.gáxe-jiŋga, Maxé-čaⁿba, Aⁿ.paⁿ.jaŋga, Wadjépa, Sínⁿde-xaⁿxaⁿ, Míⁿxá-tⁿaⁿ, Qičá-gahíge, *Fred. Merrick*, Maxéwačé, Mázi-kíde, Hídaha, Mawádaⁿčín, Naⁿpewáčé, Bazaⁿ.naŋge inⁿčáge, Bazaⁿ.naŋge jiŋga, Haⁿdaⁿ.maⁿčín, Naⁿbé-dúba, Mactiⁿ.aⁿsá, Qagá-maⁿčín, Giaⁿze-čínge, Wajíⁿ-aⁿba, Le-úqqa, Héřa-čaⁿ, Giháji, Maŋgáaji, Čénicka, Gaⁿbaⁿ, Niⁿdahaⁿ, Maⁿagata, Uqí-daⁿbaⁿ, Haŋgaqti, Qáde-bánaⁿ (younger brother of Naⁿpewáčé), Wácin-úne, Le-hutaⁿbi (nephew of Maxewačé), Jahé-jiŋga (or *Badger*), Jasí-duba, Wačútataⁿ, Maⁿé-gahí, Aⁿba-hébe, Máčawakúde (or *Richard Rush*), *Joel Rush*, Ni-úgacúde, Le-da-úqiga, Lézi-hiⁿ-sábé, Wanúkige, Nístu-maⁿčín, Wabáhi-jiŋga, *Joseph La Flèche*, *Noah Sammis* (or Nánⁿ-de-čínge), and the two writers. Maxe-čaⁿba is *Two Crows*. Aⁿpaⁿ.jaŋga is *Big Elk*. Hídaha is *Matthew Tyndall*.

52, 10, čagiⁿaⁿ has the force of "učaket'aⁿ" in this connection.

53, 5, Wabčahaⁿ cehe, not exactly correct; should be, Wábčahaⁿi égaⁿ céhe há, I say that because I petition to them (W.).

TRANSLATION.

Friend Gray Shirt, you went to transact our business for us. Make an effort (or, Do your best!). We think of you constantly. We hope that you will persevere. Should you succeed, O friend, we shall have a chance to improve. I wish that I could stand firmly on the ground as I work at various things (i. e., I do not wish to be disturbed and driven away). And I wish to feel very secure in the possession of everything, including our houses of various kinds. Friend, I write to you this very day upon different subjects. As I think of you, the letter goes to you with my petition for aid. I hope that God too may aid us! I do not know how many friends you have, but I petition to all of them to-day to aid us. I hope that they may receive my special petition. There is no prospect of my improving unless they receive it (and aid me). I hope, my friend, that after so many efforts on your part you may succeed, even though it be on the very last

occasion when you can make an attempt. We send some names to you: all of us petition you. I wish to work diligently in this land of ours, but it all depends upon your success. If I can soon get possession of a good title to this land, then, and only then, can I expect to improve. God is looking at you as you go about this undertaking, and he loves you. We Indians, too, love you. It is because you desire good things for us, and you wish us to live. I hope that the people whom you have told about us may not give me any bad message at all. I say that as a petition to them.

FRED. MERRICK, AN OMAHA, TO GEORGE W. CLOTHIER, COLUMBUS,
NEBR. DECEMBER 17, 1879.

- Aⁿbačé, kagéha, wawíḏaxu. Majaⁿ céja cupí 'iáčé
To-day, O friend, I write to you about various things Land yonder I reach you I promised
- tečaⁿ cupí-máji tá miñke. Čaⁿja wiŋgaⁿ aká, Miⁿxá-t'aⁿ,
in the I will not reach you. Though my grand- the Míⁿxat'aⁿ,
past father sub.,
- 3 cučé taté hă, wahá d'úba éskana učáket'aⁿ xi, ča'í kaⁿ-
he shall go to hides some oh that you acquire if, you I
you gave to him
- bčégaⁿ é cučé tá činke, aⁿpaⁿha. Wa'ú naⁿbáqti wakégai
hope that the one who will go elk hide. Woman first two are sick
to you,
- hă, ádaⁿ cubčé bčí'a. Čaⁿ kagéha, uqčé'qtcí waqiⁿha aná'a^m
there- I go to I fail. And O friend, very soon paper I hear it
fore you
- 6 kaⁿbčégaⁿ. Aná'aⁿ tědihí xi, cučé ékaⁿbča. Wícti kaⁿbča
I hope. I hear it by the time that, to go I wish for I too desire
to you him.
- wahá tě, wéčíⁿwiⁿ tě ačíⁿ cúčéákičé tá miñke edábe. Wagáxe
hides the means of the I will cause him to take it to you also. Debt
ob., buying ob.
- éwibčíⁿ masániha ačíⁿ cúčéákičé tá miñke edábe. Wahá tě
I have for fifty cents I will cause him to take it to you also. Hides the
you
- 9 úmaka iⁿčéckaxe kaⁿbčégaⁿ. Čé níkaciⁿga d'úba cučai. E'aⁿ
cheap you make for I hope. That person some have gone How
me to you.
- wečéckaxe tě aná'aⁿ kaⁿbča hă. Wahá tě níze aí, aná'aⁿ
you do for them the I hear it I wish Hides the you they I have
ob. have say, heard it
received
- čaⁿja, wa'ú naⁿbáqti wakégai égaⁿ, cubčá-máji tá miñke.
though, woman just two are sick as, I will not go to you.

TRANSLATION.

My friend, I write to you about various things to-day. I promised to visit you in your country, but (now I find that) I can not get to see

But my wife's father, Miⁿxa-t'aⁿ, shall go to see you. And I hope if you acquire some elk hides you will give them to him. Just when my women are ill, therefore I am unable to go to you. I hope, my friend, that I may soon get a reply from you. By the time that I receive it, I wish for him to start to see you. I too desire hides, and I send to you by Miⁿxa-t'aⁿ the money for buying them, and also the presents which I owe you. I hope that you may let me have them at a cheap price. Some persons have gone to see you. I wish to know how you treat them. Though I have heard that you have received a letter, I will not go to see you, because the two women are ill.

NAⁿZANDAJĪ TO T. M. MESSICK. DECEMBER 20, 1879.

géha, wawídxu. Caⁿ íe djúbaqtci uwíbea cuéačē.
 friend, I write to you Well, word very few I tell it to I send it to
 about something. you you.

wagáxe Aⁿ'paⁿ-zañ'ga écičīⁿ tē učiwišaⁿ'-qti-maⁿ'. Nía-
 debt Big Elk he has it the I have aided you greatly In-
 for you respecting your own.

ukéčiⁿ céča-báji égaⁿ, wabágčeze tiaⁿ'čakičē čaⁿ uáwa- 3
 common they disre- as, letter you sent it here the I told it
 gard him to me ob.

Aná. Čási aká íbahaⁿ'i. Kí wagáxe čagít'aⁿ tēdihi
 I begged. Dorsey the he knows it. And debt you possess by the
 sub. your own time

'ha aⁿčá'i 'íčáčē wabágčeze iⁿčécpaxu tiaⁿ'čakičē tē'di.
 he you give you letter you wrote to you sent it here when.
 to me promised me to me

'-zañ'ga učiúakié. Caⁿ aⁿ'paⁿha kaⁿ'bea tcábe. Éskana, 6
 Big Elk I talked to Well, elk hide I wish. very. Oh that,
 him about it.

na, tiaⁿ'čakičē kaⁿ'bčégaⁿ.
 I, you send it here I hope.
 to me

TRANSLATION.

friend, I write to you about something. I send and tell you a very few words. I have done all in my power for you in trying to get the sum Big Elk owes you. As they disregard an Indian, I told them that I had sent a letter to me (about the debt). I begged for the amount. Dorsey knows it. When you sent the letter to me, you said in it that you promised to give me an elk hide by the time that you received money owing to you. I talked to Big Elk about it. I am very anxious to obtain an elk hide. I hope, my friend, that you will send it

WAQPE-CA TO KUCACA. DECEMBER, 1879.

- Ciñ'gajiñ'ga ^{Child} çiçîŋa ^{your} wañ'gaçiⁿ ^{we have them} údaⁿqtiaⁿi, ^{they are very good,} uwíbça ^{I tell it to you} cuçéaçi ^{I send it to you.}
- Ciñ'gajiñ'ga ^{Child} çiçîŋa ^{your} wañ'gaçiⁿ ^{we have them} wédaçai, ^{has had a baby,} údaⁿqti ^{very good} miⁿjîŋga ^{girl}
- 3 ídaçai, ^{she has given birth to it,} uwíbça ^{I tell it to you} cuçéaçi. ^{I send it to you.} Caⁿ' e'aⁿ' ^{Well,} maⁿniⁿ' ^{how} éⁿte ^{you walk} caⁿ' ^{if,} waqiⁿ'ha ^{well paper}
- cuçéwikíçě hă. ^{I send it to you} Níaciⁿ'ga ^{Person} wiⁿ' ^{one} eáçě, ^{I have him as a kinsman,} inégiáçě. ^{I have him as a mother's brother.} Uçákié. ^{You talk to him.} E'aⁿ' ^{How}
- maⁿçiⁿ' ^{he walks} éⁿte ^{if} aná'aⁿ ^{I hear it} kaⁿ'bça. ^{I wish.} Ciñ'gajiñ'ga ^{Child} eçá-ma ^{those who are his} 'aⁿ'i ^{how} éⁿiⁿ' ^{they are}
- 6 awána'aⁿ ^{I hear about them} kaⁿ'bça. ^{I wish.}

NOTES.

Kucaca, *i. e.*, Rousseau Pepin, an Omaha, staying at the Pawn Agency, Indian Territory.

56, 2. Ciñgajiñga çiçîŋa wañgaçiⁿ wédaçai. This seems to imply that *all* of Rousseau's children among the Omahas had become mothers. Such was not the case. Waqpeca should have said, Ciñ'gajiñ'ga ^{Child} çiçîŋa ^{your}

wiⁿ' añgaçiⁿ édegaⁿ wédaçai, *one of your children whom we have kept*
one we have but (past) has a baby,
has had a baby. Ciñ'gajiñ'ga ^{Child} çiçîŋa ^{your} wañ'gaçiⁿ-bi ^{that we have} ehé aká ^{I said the sub.} wédaçai

Your child whom we have kept, and whom I have mentioned, has had a baby: said when the daughter is mentioned a second time. When there are more than one child, they can say, Ciñ'gajiñ'ga ^{Child} çiçîŋa ^{your} wañ'gaçiⁿ-bi ^{that we have} ehé aká ^{I said the sub.} ána wédaçai (literally, *The other one of your children*
the other one

i. e.) One of your children whom we have kept has had a baby (G.).

TRANSLATION.

I send to tell you that your children whom we have are very well. I send to tell you that one of them has given birth to a girl, and is doing very well. I have sent a letter to you by some one (because I wish to know) how you are. I have one man as my kinsman, as my mother brother. You have talked to him. I wish to hear how he is. I also wish to hear how his children are.

TCU-NAⁿBA TO WIYAKOIⁿ, YANKTON AGENCY. DECEMBER 26,
1879.

Jaⁿckáha, ɸa'eaⁿɸáɸē tē níkaciⁿ'ga ɸiɸiɸa ɸá'eaⁿ'ɸai iɸáɸi-
O sister's son, you have pitied the people your have pitied me I know it

ɸaⁿ'. Edádaⁿ níkaciⁿ'ga ɸiɸiɸa aŋgí'i tai gē é tŋiⁿɸiŋ'kiɸai
myself. What people your we shall give the pl. it they send here
back to in ob. for me

ⁿbɸégaⁿ. Iⁿ'udaⁿ tē'di, wigiɸaⁿ'be etégaⁿ, jaⁿckáha. Níka- 3
I hope. Good for when, I see you, my apt. O sister's son. Peo-
me own

'ga ɸískié'qti ɸidaⁿ'bai ewékaⁿ'bɸé édegaⁿ' aⁿɸí'ai. Caⁿ' d'úba
all in a mass they see you I have wished but we have Well, some
for them failed.

í etégaⁿ. Wakan'diɸé ɸidaⁿ'be gaⁿ'ɸai. Caⁿ' Unájiⁿ-ská'
y apt. In great haste (im- to see you they wish. Well, White Shirt
h patiently)
i

jaⁿba wigiɸaⁿ'be kaⁿ'bɸaqtí.
it two I see you, my I strongly desire.
own

6

NOTE.

7, 4, ewekaⁿ'bɸé, in full, ewekaⁿ'bɸa.

TRANSLATION.

O sister's son, I know by experience that you and your people have
pitied me. I hope that your people will send word to me what we shall
give them in return. O sister's son, when it is for my good, I may see
you. I have wished for our entire nation to visit you, but we are
unable. Yet some of them may come to see you. They are impatient
to see you. I have a strong desire to see you and White Shirt.

WHITE HORSE, AN OMAHA, TO TCEXA-APAPI, A YANKTON. JANU-
ARY 10, 1880.

Wiɸaⁿ'be kaⁿ'bɸéde, bɸí'a há. Nisíha, iɸádiɸai aká Iɸigaⁿ'ɸai
I see you I have wished, I am O child, agent the Grandfather
but unable sub.

'ga éɸaⁿ'ba iⁿwiⁿ'ɸi'agai égaⁿ, cubɸá-máji tá miŋke. Cí e'aⁿ'
all he too they are unwilling as, I will not go to you. Again how
for me

égaⁿ xi, ɸútaⁿ iŋgáxe gíɸa-gá, ɸijiŋ'ge éɸaⁿ'ba. Caⁿ' ukít'ē 9
think if, correctly to make be sending your son he too. Well, foreigner
for me back hither

ɸaɸá-ma ctí caⁿ' edádaⁿ íuɸa úɸaná'aⁿ xi'etē, iⁿwiⁿ'ɸana
at the head too well, what news you hear the even if, you tell it to
the stream report me

tíçaçč kaⁿbčégaⁿ. Caⁿ e'aⁿ' maⁿniⁿ' xī'ctě, čítaⁿqti aná'aⁿ
 you send I hope. Well, how you walk even if, very cor- I hear it
 it here rectly
 kaⁿ'bča.
 I wish.

TRANSLATION.

I wished to see you, but I failed. My child, the agent and the Commissioner of Indian Affairs are unwilling for me to go, therefore I will not go to see you. Do you and your son send back to me a letter, stating just what you think on the subject. I hope that you will send and tell me whether you hear any news respecting those tribes higher up the Missouri River. I wish to hear just how you are.

MAWADAⁿčIⁿ, AN OMAHA, TO MAWATAⁿNA, A YANKTON. JANUARY
 12, 1880.

- 3 Čisañ'ga ciñ'gajiñ'ga naⁿ'qti kě gít'e hă. E'aⁿ' čaná'aⁿ
 Your younger child full grown the dead to . . . How you hear it
 brother recl. ob. him . . .
 xī'ctě, e'aⁿ'qti ckáxaji tečaⁿ'ja, čaná'aⁿ tégaⁿ učíça cučéçai
 even if, just how you did not though, in you hear it in order to tell it sends it
 the past, the past, that to you to you
 čisañ'ga aká. Čisañ'ga gípěji hégaji, čaná'aⁿ tégaⁿ učíça
 your younger the sub. Your younger bad for very, you hear it in order to tell it
 brother brother him that to you
 6 cučéçai. Cénuijñ'ga čaⁿ bčúgaqti čá'eaⁿ'čai, gípějiñ'čĩñ'kiçai.
 sends it to Young man the coll. all have pitied me, they have caused grief
 you. for my own (child).
 Caⁿ ákihaⁿ bčúga čĩngé čáxe gaⁿ' caⁿ' naⁿ'jiñ'ckě'qtcĩ gaⁿ'
 Well, beyond all I have made it as yet just barely so
 nothing
 mañ'gče agčĩⁿ', wa'ú júagígče. Uwátañga, édegaⁿ nánd ísaⁿ-
 erect I sit, woman I with her, As soon as, but (?) I have nothing to
 my own.
 9 čĩñ'ge gaⁿ', ataⁿ' wižanⁿ'be cupí kaⁿ'bča xī, cupí tá miñke.
 cheer me as, how long I see you I arrive I wish. if, I will arrive where you
 where you are are
 Caⁿ' íe edéce xī'ctě, caⁿ' uqčé'qtcĩ waqiⁿ'ha wiⁿ tíçaçč xī,
 Well, word what you say even if, well, very soon paper one you send if,
 here
 aná'aⁿ kaⁿ'bča.
 I hear it I wish.

NOTES.

58, 4-5, cučéçai čisañga aka, voluntary action. Čisañga gípěji hegaji, involuntary action, as no one wills to be sad, hence "aka" is not used; but "čisañga aka" is understood after "cučéçai" in the next line.

58, 6, gípějiñ'čĩñ'kiçai. L. and W. said that this could not be used here, though a genuine Omaha expression. They substituted "gípě-

'kiçai," *they are sorry for me.* But G. gave four readings of equal re; gípějĩ-ⁿçiĩ'kiçai, gípějĩaĩ'kiçai, uçúgigça-iⁿçiĩ'kiçai, the strong-expression of the four, and gĩ'çajĩaĩ'kiçai. The differences in meaning will be explained in the Çegiha-English dictionary. W. gave gite-ⁿçiĩ'kiçai as a syn. of gípějĩ-iⁿçiĩ'kiçai.

The following might have been said by the bereaved father: Nĩqa ité eté xĩ, 'ágçagiçé ă (*or, áhaⁿ*), içádi, *He ought to have kept alive by not doing so he has made his father suffer!* (G.)

8, 8. Uwataĩga edegaⁿ, not plain to W. But G. understood it, saying that the idea of the whole sentence was: "I have nothing to do here, so send me word very soon, as I wish to visit you."

TRANSLATION.

The eldest child of your younger brother is dead! Your younger brother sends now to tell you about it, even though, if you have heard through another source, you have not sent any message of sympathy! Your younger brother wishes you to know that he is in the depth of sorrow, so he sends this letter to you. All the young men have pitied, they have condoled with me for the death of my only son. Moreover, I have parted with everything, and my wife and I barely sit erect, being destitute. But as soon as the period of mourning is over I will meet you (if you send for me), since I have nothing to cheer me at present. If you have anything to say, please send a letter very soon, as I wish to hear it.

 MAWADAⁿçiⁿ TO TUHI AND MAHIⁿ, NO HEART, NEBR.

ĩĩ'gajĩ'ga çiçĩa akĩça wabágçeze gáçan wegáxe tíçai.
Child your both letter that to make it for them he has begun.

ĩgaⁿ aká (Mawádaⁿçiⁿ) ijin'ge naⁿ'qti kě gít'e, édegaⁿ
our the sub. (Mandan) his son fully grown the recl. dead to him, but

ĩ'ge çigáqçaⁿ ígahí çaná'aⁿ tai-égaⁿ wabágçeze gáçan 3
it son your wife (mixed, or) you hear it in order that (pl.) letter that

áçai. Caⁿ iⁿ'çamájĩ héga-májĩ. Edádaⁿ iⁿ'wiⁿ'qpaçé tẽ,
is made Well, I am sad I am very. What I have lost it the ob., you.

á'aⁿ tégaⁿ uwíbça cuçéaçai. Aⁿwaⁿ'qpani héga-májĩ, caⁿ'
hear it in order I tell it to I send it to I am poor I am very, yet that (dual) you you (pl.).

ĩ úckaⁿ e'aⁿ maⁿ'oniⁿ xĩ, aná'aⁿ kaⁿ'bça. Caⁿ wabágçeze 6
so deed how you walk if, I hear it I wish. Well, letter

tiaⁿ'çakiçé kaⁿ'bça.
you send here I wish. to me

NOTES.

Tuhi and Mahiⁿ were Iowa chiefs. Each had a son.

59, 1, wegaxe ti^{ai}, should be, ewedaxe ati, *I have come hither to make it for them* (i. e., *write it to them*), *fide W.*; but ewédaxu cu^ééa^é, *I write it to them and send it to you*, is suggested by G. It is probable that the sender really said, “wegáxe tē ‘í^{ai},” *he promised to make it for them*, as this, when pronounced rapidly, sounds like “wegaxe ti^{ai}.”

59, 3, igahi. This should be céna, *enough* (W., G.), or, mégaⁿ, *like-wise* (G.).

TRANSLATION.

He promised to write a letter to both of your children. The full-grown son of your grandfather (Mandan) is dead, so he (the bereaved father) has written a letter in order that you and your wives and sons likewise may hear it. I am very sad. I have sent to tell you that I have lost something. I am very poor, still I wish to hear how you are. I wish you to send me a letter.

JAMES SPRINGER, AN OMAHA, TO W. M. C. GRANT, SIBLEY, IOWA.

JANUARY 26, 1880.

Kagécha, ag^éi tē ceta^{n'} u'a^{n'}ciⁿg^é b^éi^{n'}-majì. Ca^{n'} údaⁿqti
O friend, I have the so far in vain I have not been. Well, very good
returned
here

ag^éi tē ciⁿ'gajìⁿ'ga wáag^éab^éiⁿ, ca^{n'} wíb^éahaⁿ. Cu^éá-bajì
I have the child I have kept them, yet I thank you. They shall not
return-
ed here my own,

3 taité. Ca^{n'} wabág^ézeze á^éadaí, údaⁿqti najì^{n'}i. Ha^{n'}éi cta^{n'}'be
go to Well, book they read, very good they stand. Henry you see
you. him

xí'jì, u^ééna kaⁿ'b^éégaⁿ.
if, you tell it I hope.
to him

TRANSLATION.

My friend, I have not been idle since my return from your place. I reached home in safety, and I have my children with me, so I thank you (for your past kindness to them). They shall not go to you, as they are getting along very well at school here. I hope that you will tell Henry, should you see him.

CAⁿWAⁿ-GAXE JIŃGA TO JAMES VORE. JANUARY 27, 1880.

lⁿ úckaⁿ wiⁿ níkaciⁿ'ga d'úba sidádi wačítaⁿ hí éde
 I deed one person some yesterday to do some reach- but
 work ed there

čaiⁿ čínké íe wiⁿ a'í uébča. Gañ'xi íe kě wi'í uwíbča
 the one word one I gave I told it And then word the I give I tell it to
 who it to him to him. ob. it to you

í čí. Wačítaⁿ tě aⁿwaⁿ'ječa héga-máji, aⁿčaⁿ'sabe héga- 3
 ain you. Work the I am tired I am very, I suffer (from it) I am
 ob. (of it)

Iⁿ'taⁿ wabčítaⁿ tě cetaⁿ' umaⁿ'čínka sátaⁿ wabčítaⁿ.
 Now I work at the so far year five I have worked
 something at something.

waⁿ'gčaⁿ wágazu agíxaⁿ'bča gaⁿ', taⁿ'waⁿ'gčaⁿ áagikihíde,
 Nation straight I wish for my as, nation I watched it, my
 own own,

aⁿ anájiⁿ. Aⁿčaⁿ'cpahaⁿ čanájiⁿ, edádaⁿ níkaciⁿ'ga majaⁿ' 6
 at I stand. You know me you stand, what people land
 own

li údaⁿ anájiⁿ kaⁿ'bča tě aⁿčaⁿ'cpahaⁿ'qti čanájiⁿ. Edádaⁿ
 good I stand I wish the you know me very well you stand. What

ciⁿ'ga čéčuadiⁿ ctiⁿ učúwikié-naⁿ-maⁿ' čaná'aⁿ. Kí gat'aⁿ-
 son here at different I have been talking to you you have And at last
 times in the past about it regularly heard.

í éskana účítaⁿ dádaⁿ ctéctéwaⁿ ubčaⁿ' kaⁿ'bčégaⁿ. Wíxa 9
 oh that work what soever I take hold I hope. I ask a
 of it favor of
 you

Iⁿwiñ'xañ-gă há. Číejá ctiⁿ uwíxaⁿ héga-máji, kí égaⁿ
 Help me ! You on the too I have I not a little, and so
 one hand aided you

'xañ-gă. Caⁿ' níkaciⁿ'ga naⁿbá účítaⁿ tě íbčaⁿ'i tě éskaⁿ
 lp me. Well, person two work the have had the I hope it
 their fill
 of it

gaⁿ gaⁿ', čaná'aⁿ tégaⁿ uwíbča. Uwíbča tě gaⁿ' uwíbča 12
 so as, you hear it in order I tell it to I tell it to the at any I tell it
 that you. you rate to you

Cañ'ge-skă Íbahaⁿ'bi éčaⁿba. Máčě gčéba-naⁿ'ba kí é'di
 White Horse Ibahaⁿ'bi he too. Winter twenty and on it

cetaⁿ' wačítaⁿ'i éde, iⁿ'taⁿ uječai ebčégaⁿ. Níkaciⁿ'ga
 so far they have but, now they are I think it. Person
 worked tired

wačítaⁿ gaⁿ'čai číⁿte gat'aⁿ'hiⁿ tě'di éskana níaciⁿ'ga 15
 work desires if at last oh that person

ačítaⁿ tě ačíⁿ' kaⁿ'bčégaⁿ. Cañ'ge-skă ijiⁿ'čéáčě éde, ...
 work the he I hope. White Horse I have him for but,
 has it an elder
 brother

qta-báji. . . . Wáčanaⁿ'bahá-naⁿ caⁿ'caⁿ.
 I not wish He makes us (go) in usu- always.
 intimate two ways ally
 with me.

TRANSLATION.

When some persons came yesterday to settle one matter, I told the agent one thing. And now I tell you. I am very tired of the work, I suffer exceedingly from it. I have now worked for five years. As I wish my own nation to prosper, I have been overseeing it. I continue to do my own work (in that manner). You have known me; you have known very well that I wish to dwell and prosper in the land of the Indians. You have heard me talk to you about various kinds of people at this place. And I hope that at last, after waiting so long, I may obtain some situation or other under the agent. I ask a favor of you. O help me. I have aided you considerably on the one hand, and so you should aid me. There are two men, who, I hope, have had sufficient employment; and as you ought to know it, I tell you. I tell you at any rate. They are White Horse and Ibaha^{bi}. They have had their office for twenty-six years, and I think that now they are weary. If one man has an office, I hope that the time will come at last when another man can obtain it! White Horse is my elder brother, but . . . he does not wish to be on friendly terms with me. He is always making us go in two directions by his talking.

HA^{ti}-NAⁿPAJĪ TO T. H. TIBBLES.

Kagéha,	u ^č ágaca ⁿ	ne	tě'	ceta ^{n'}	Wakan'da	wábčaha ⁿ
O friend,	you traveled	you	the	so far	God	I have prayed to about something.
		went				

Wakan'da	wáčaha ⁿ -máče	béúgaqti	čaná'a ⁿ taí.	Úcka ⁿ	číu
God	ye who pray to him about something.	all	you will hear it.	Deed	you

3 u ^č úwihai,	ičápaha ⁿ -mají'qti,	niáča-na ⁿ	tě	u ^č úwihai.	Aníx
I follow you (pl.) on account of it,	I do not know it at all,	at random usually	the	I follow you (pl.) on account of it.	I live

etéga ⁿ	ebčéga ⁿ	éga ⁿ	úcka ⁿ	u ^č úwihai.
apt	I think it	as	deed	I follow you (pl.) on account of it.

TRANSLATION.

My friend, I have prayed to God about something since you went about the country in our behalf. May you hear it, all ye who pray to God! I follow you on account of your mode of life, though I do not know it at all, I follow you blindly (at random) on account of it. I follow your ways because I think that I shall be apt to improve.

MAXEWAČĚ TO JOHN PRIMEAU, A PONKA.

Ca^{n'} macté xī, cupí etégaⁿ, kagéha. Ca^{n'} íe tē éskana
 Well, warm when, I reach apt, O friend. Well, word the Oh that
 you
 ca^{n'}caⁿ čagčiceča^{n'}jī kaⁿbčégaⁿ.
 always you do not break it, I hope.
 your own

TRANSLATION.

My friend, I may come to see you when the weather gets warm. I hope that you will never break your word.

UNE-MANČIⁿ, AN OMAHA, TO MRS. MINNA SCHWEDHELM, WEST POINT, NEBR. JANUARY 29.

Ca^{n'} céču wīa^{n'}be pí tečan'di ičáe wīa^{n'}be pí ehé 3
 Well, yonder I see you I at the place, I spoke I see you I I said
 where you are reached in the past there
 teča^{n'} ičausictaⁿ égaⁿ ča^{n'}ja, agčí tē'di ékitaⁿhá Iúgaⁿčai
 in the I told a lie so though, I came when just at that Grandfather
 past back here time
 aká ŋi wa'í ičai, kī níkaci^{n'}ga čéama bčúgaqti cka^{n'}i. . .
 the house promised to and people these all were
 sub. give them to us, active.
 Ú'aⁿčín'ga-máji ceta^{n'} agčí'a ja^{n'} ka^{n'}bča kě. Kī ca^{n'} a^{n'}ba 6
 I am not at leisure so far I have not wood I desire the And yet day
 lg. ob. my work
 wīa^{n'}be tē ičápahaⁿ-máji'-qti-ma^{n'}. Wačítaⁿ hegáji abčín'.
 I see you the I do not know at all. Word not a little I have it,
 Ca^{n'} gī'čajiä'jī-gä. Íe čútaⁿqti uwíbča cúčéáčē.
 Yet do not be sad! Word very cor- I tell it to I send it to
 rectly you you.
 Ca^{n'}ge-má cti wačítaⁿi.
 The horses too are working.

9

TRANSLATION.

When I went to see you and said that I would come to see you and speak to you again, I told a lie (but unintentionally); but as soon as I came home the President promised to give us houses; hence all these Indians have been stirring. I have not yet had any leisure; I have not yet finished my work. I refer to the logs which I desire (for my house). I do not know at all on what day I can see you. I have an abundance of work. Yet, do not be displeased! I send to tell you a correct account (of affairs here). The horses, too, are working.

GAHIGE TO HIS SON SILAS WOOD. NIOBRARA, NEBR. FEBRUARY
7, 1880.

Wacpáxu tíçaçč čaⁿ aná'aⁿ éde u'aⁿ čingé. Čitaⁿ ta amá
 You wrote something you sent it here the I heard it but in vain. Those who will work
 wasnin'dai. Kí caⁿ júga wíqtci wéçigčaⁿ tě údaⁿqti dáxe
 are slow. And yet body I myself plan the very good I made it
 3 édegaⁿ bčí'a tá minke. Čaná'aⁿ tégaⁿ uwíbča cučéaçč
 but I shall fail You hear it in order that I tell it to you I send it to you.
 Ukít'ě-ma wíⁿ jaⁿ'be tě'di ckaⁿ aⁿwaⁿ'sejaⁿ éde iⁿ'teqi. Caⁿ
 The foreign nations one I saw it when motion I was rapid but difficult for me. Well.
 údaⁿ tě'ja wackañ'-gă. Ěskana údaⁿ tě iⁿ'čésičč kaⁿbčégaⁿ
 good with re- gard to the make an effort. Oh that good the you remember it for me I hope.
 6 Sínđé-gčecká č áwake. Caⁿ waqiⁿ'ha Sínđé-gčecká e
 Spotted Tail him I mean him. Well, paper Spotted Tail h
 jaⁿ'be xi, iⁿ'čě, u'aⁿ čingé iⁿ'čě. Umaⁿ'ha amá wéçihíc
 I see it if, I am glad, for no reason I am glad. Omaha the pl. implement
 kě' cti čizé ta amá hă, macté tědihí xi, gaⁿ na'an'-gă: wé'i
 the too will receive warm by the time at any rate hear it! horse-colla
 ob.
 9 jaⁿmaⁿ'čiⁿ, wé'e, wáxu. Nié aⁿčín'gě-qti-maⁿ hă. Íu
 wagon, plow, pitchfork. Pain I have none whatever. Net
 aⁿčín'ge. . . .
 I have none.

NOTE.

64, 9. Wáxu generally means, *an awl*; but in this case it refers to *pitchforks*, which are usually called, "qad-ibaqapi," or "qad-ičizě - Wáxu jaža, "forked awl," is a *table fork*, and wáxu jiŋga, "small awl," a *pin or needle*.

TRANSLATION.

I have heard what you wrote and sent hither, but it is in vain. Those who will transact the business are delaying. I myself have formed a very good plan, but I shall fail. I send to tell you. When I saw one of the foreign nations I was rapid in my movements, but it was difficult for me. Persevere with regard to the good! I hope that for my sake, you will remember what is good. I refer to Spotted Tail. I am glad when I see a letter from him, though it is to no purpose. (It is said that?) the Omahas will receive various implements against the summer comes, including horse-collars, wagons, plows, and pitchforks. Hear it at any rate (whether you intend coming back to get your share or not). I am very well. I have no news.

UNE-MAⁿčIⁿ TO MRS. SCHWEDHELM. FEBRUARY 9, 1880.

Aⁿba pí taté. Uhé píäji-má t'aⁿi égaⁿ, caⁿ aⁿba-waquébe
 Day I shall reach there. Path the bad ones abound as, and mysterious day
 éé ehébe pí kaⁿbça ctéctēwaⁿ bčí'a etégaⁿ égaⁿ, . . .
 this part of it I I wish even if I fail apt as,
 reach there

NOTE.

This is only part of the letter.

TRANSLATION.

I shall reach the day (when I can visit you?) There are many bad roads at this season of the year, and though I wish to reach there before all of this week shall have passed, I shall probably fail to do so. Therefore (do not be displeased if I postpone my coming).

GEORGE MILLER TO LOUIS ROY. YANKTON AGENCY, D. T., FEBRUARY 10, 1880.

Nugé pahan'gadi cupí tē'di iⁿtcaⁿ cī wiṣaⁿ'be kaⁿbça. 3
 Summer formerly I reached when now again I see you I wish.
 Wačítaⁿ agčičtaⁿ xī, cubčé kaⁿbça. Wijiⁿ'čé ctī čisīčé-naⁿ'i.
 Work I finish mine when, I go to you I wish. My elder too thinks usually.
 Ihañ'ktaⁿwiⁿ' amá e'aⁿ éiⁿte waqiⁿ'ha cuhí xī, awána'aⁿ
 Yankton the pl. how perhaps paper reaches when, I hear about them
 kaⁿbça. Wináqtoi gaⁿ cubčé tá miñke. Čí-niñkéčēdī cupí 6
 I wish. I alone at any rate I will go to you. To you who sit I will reach
 tá miñke.
 there where you are.

NOTES.

George Miller, or Aⁿčabi, an Omaha of the Ictasanda gens, wrote other letters in 1889. See later pages. Louis Roy was the son of a French father and a Ponka mother.

65, 4. Wijiⁿ'čé, Edward Miller, George's *cousin* according to civilized kinship systems, and a member of the same gens.

65, 6. Čí-niñkéčēdī, *contr. from* činiñkéčē and ēdī.

TRANSLATION.

During a former summer I went to visit you, and now again I wish to see you. I wish to go to you when I finish my work. My elder

brother, too, remembers you. I wish to hear how the Yanktons are when this letter reaches you. I will go to you by myself. I will come to your house.

BIG ELK, AN OMAHA, TO REV. JAMES POWELL, CHICAGO. FEBRUARY 11, 1880.

- Kagéha, wisíçé-naⁿ caⁿ'caⁿ. Cé pí tē'di edádaⁿ údaⁿ
 O friend, I think usu- always. That I when what you
 of you ally reached there
- maⁿ'oniⁿ' níñké wi^a'baí. Wakan'da wáçahaⁿ é áwake. Agtⁿ
 you walked you who I saw you. God praying to it I mean it. I cam-
 sat back here
- 3 égaⁿ uáwakié níkaciⁿ'ga-ma. Caⁿ' gçéba-cádēqtíegaⁿ í tⁿ
 having I talked to the people (pl. ob.). Well about sixty house th-
 them o
- uđaí ebçégaⁿ, Nicúde ké'di. In'tcaⁿ aⁿ'ba-waⁿqúbe tē'di gçⁿ
 entered I think it, Missouri R. by the. Now mysterious day on the just
 baqti ní çataⁿ'i, nackí ágaqtaⁿ'i: Aⁿ'ba-hebe iúcpa, Máçⁿ
 ten water they head they dropped Half-a-day his grand- Richard
 drank, on: son,
- 6 wakúde, Le-jiñ'ga-wadáçinge, Má'a-qúde, Wadjépa ijiñ'ge, —
 Rush, Skittish Buffalo Calf, Gray Cottonwood, Wadjépa his son,
 Kí údaⁿ wi^a'baí gaⁿ', égaⁿ kaⁿ'bça. Agçí tē'di égaⁿ gáxeⁿ
 And good I saw you (pl.) as, so I wish. I came when so they d-
 back here
- çéama d'úba. Kí eonáqtcí Wakan'da çíñké aⁿ'çañ'gunájⁿ
 these some. And he alone God the st. we stand by (we
 one depend on) him
- 9 xí, aⁿ'niⁿ'ja taí, ehé. Majaⁿ' çan'di enáqtcí gáxe çíñké
 if, we will live I say. Land in the he only the one who is
 (sits) making
- aⁿ'çañ'gunájiⁿ tá-bi égaⁿ wegáxai. Kí "Wí-naⁿ aⁿ'síčē maⁿ'çiⁿ'i-gá
 that we will depend on him so he makes it for us. And I only to remem-ber me walk ye
- há. Wí-onaⁿ údaⁿ tē abçiⁿ'." Majaⁿ' çan'di ctēwaⁿ' aⁿ'maⁿ'çiⁿ
 ! I only good the I have it. Land in the soever we walk
- 12 tē eonaⁿ' aⁿ'çaⁿ'wackaⁿ etégaⁿ'i. Céçu cupí tē'di íe đáxe
 the it only we make an effort by apt. Yonder I reach when word I make
 means of it where you are there where you are
- çaⁿ'ja, djúba đáxe. Píqti wíbçahaⁿ cuçéçai, Wakan'da
 although, few I make. Anew I pray to you I sent to you God
 (pl.),
- wáçahaⁿ-máčē. Çionáqtcí oníwagázu onái. Waúie-máčē,
 ye who pray to him Only you you correct it you go. O ye lawyers,
 about something.
- 15 céna uçúwinájiⁿ'i majaⁿ' çan'di. Kí níkaciⁿ'ga ukéçiⁿ an'gaçiⁿ
 enough I depend on you land on the. And Indian common we who move
 (pl.)
- majaⁿ' agçáçiⁿ weçéckaⁿ'onái égaⁿ weçénitaⁿ maⁿ'niⁿ'i. Kí
 land to have his own you wish it for us as you work for us you walk. And

ičáuŋčé'qti *wisíčai* *maⁿbčeiⁿ'*. *Eskana* *majaⁿ'* *čaⁿ* *agčábčeiⁿ*
 continually I think of I walk. Oh that land the I have my
 you (pl.) own
iⁿčeiⁿ'waŋkét'aⁱ *kaⁿ'* *ebčégaⁿ-naⁿ* *caⁿ'caⁿ'*. *Nān'de* *čaⁿ* *iⁿ'udaⁿ'qti*
 they acquire mine for me I hope it usu- always. Heart the very good
 ally for me
Wakan'da *čínké* *enáqtei* *učúanájiⁿ* *maⁿbčeiⁿ'*. *Níkaciⁿ'ga* *ukéčeiⁿ* 3
 God the st. He only I depend on I walk. Indian common
 one him
aⁿmaⁿ'čeiⁿi *tě* *wagčaⁿ'čeiⁿi* *tě* *wečénicéčaⁿ* *ckaⁿ'nai*, *wečéaⁿna*
 we walked the we are foolish the you abolish it for you (pl.) you throw it
 us wish, away from us
ckaⁿ'nai. *Níkaciⁿ'ga* *wackáxe* *ckaⁿ'nai*. *Úckaⁿ* *gátě* *níctaⁿ*
 you (pl.) Human beings you make us you (pl.) Deed that you fin-
 wish. wish. ish it
tědíhi *yi*, *níkaciⁿ'ga* *aⁿmaⁿ'čeiⁿ* *égaⁿ'qtiaⁿ'* *tai*, *majaⁿ'* *čan'di*. 6
 by the time human beings we walk just so will, land in the.
 when (or that),
Ki *wackaⁿ'* *wačín'gai*. *Wackaⁿ'taŋga'qti* *wackáxe* *égaⁿ* *tai*.
 And strength we have none. Very strong you make us so will.

TRANSLATION.

My friend, I am thinking of you from time to time. When I arrived at the place where you are, I saw you continue at what is good. I refer to praying to God. After my return home, I talked to the people. I think that about sixty of them entered the (mission) house near the Missouri River. During this present week just ten have been baptized, and they have partaken of the Lord's supper (?). Among them are the grandson of Half-a-Day, Richard Rush, Skittish Buffalo Calf, Gray Cottonwood, and Wadjepa's son. And as I saw that you were good, so I desire. Upon my return home some of these (Omahas) did so (*i. e.*, they resolved to be Christians). I said, "If we depend upon Him who alone is God, we shall improve." He (God) has ordained for us that we should depend (*or*, stand by) the only one who accomplishes anything by means of the ground (*i. e.*, the white man?). (God says to us:—) "Continue to think about Me alone! I alone have what is good." In whatsoever country we walk, we can persevere only by means of that (advice). When I was with you I made only a few remarks. O ye who pray to God, I send anew to petition to you. You alone continue to do what is right. O ye who are under the protection of the law, on you and the Christian people I depend for the preservation of my title to my land. As you wish us Indians to retain our own land, you continue to make efforts in our behalf. I am thinking of you without intermission. I am ever hoping that they may acquire my own land for me. I continue with joy to depend on God alone. You desire to abolish for us the foolishness of our lives as Indians; you wish to throw it away from us. You wish to make men of us. By the time that you accomplish that thing we shall walk in this country as human beings. But we have no strength. Please make us very strong.

MAⁿTCU-NAⁿBA TO XIŖĀⁿXE WÁĀATAI, YANKTON AGENCY, DAKOTA
TERRITORY, 1879.

- Aⁿwañ'kega tcábe ɕaⁿ'ja, caⁿ' waqiⁿ'ha cuɕéwíkiɕé. Pahañ'-
I am sick very though, yet paper I send it to you by Often,
some one.
- gadi'ctí níkaciⁿ'ga égaⁿ wiⁿ tíɕe hă, wiɕaⁿ'bai pí xí. Wawé-
formerly Indian like one was sent I saw you (pl.) I when. You asked
lither reached there question about
- 3 naⁿxe pahañ'ga tē zaníqti abɕiⁿ' (Caⁿ' edádaⁿ iwaⁿxe íɕe ɕ
various things before the all I have it. Well, what to ask a he
question sent
hither
- é áwake.). Wiɕaⁿ'bēqti uwíbɕa tai miñké hă. Aⁿwañ'ke
it I mean it. I really see you I will tell it to you (pl.) I am sick
- édegaⁿ' at'é taté iɕáɕiɕahaⁿ-ctēwaⁿ-máji, cǐ aniⁿ' taté iɕáɕ
but I shall die I do not know the least thing about again I shall live. I do
myself,
- 6 ɕahaⁿ'-ctēwaⁿ-máji. Caⁿ ucté amá ɕidaⁿ'be gaⁿ'ɕai égaⁿ cu
know at all about myself. Well, they the pl. to see you they wish as the
remain sub. sha
- taité. ɕéɕańka iⁿc'áge ɕańká cuhí taité ɕaⁿ'ja, ciñ'gajiñ'
reach you. These old man the ones shall reach you though, child
- wiwiɕa, Ictá-basúde, é pahañ'ga taté. Ańgúkikié kaⁿ'b
my own, Icta-basude, he shall be the first. We talk together I wish
- 9 ɕaⁿ'ja, Ihańk'taⁿwiⁿ' jí ɕan'di é'di ɕanaⁿ'ctaⁿ kaⁿ'bɕégaⁿ: é'
though, Yankton vil- in the there you stop walk- I hope: th
lage ing
- cahí etai. Maqpi-jíde, Iɕígaⁿ'ɕai ɕińkéɕa cǐ xí, iñ'xíɕa-g
they may reach you. Red Cloud, Grandfather to the st. you if, request that
one reach there petition be
granted as a fa-
to yourself.
- Uáwakié kaⁿ'bɕa hă. . Umaⁿ'haⁿ-mádi úckaⁿ wiⁿ' aⁿwaⁿ'ɕa-
I talk to them I wish . To the Omahas deed one tell about me
about some-
thing
- 12 há, é'ɕa híi xí. Ihańk'taⁿwiⁿ' jí ɕatí xí, uqɕé waqiⁿ'h
! there they if. Yankton house you when, soon paper
arrive there come
- tiań'kiɕá-gă. Winá'aⁿ kaⁿ'bɕa. Ėdí. xí, cuhí daⁿ'ctēaⁿ-
send hither to me. I hear from I wish. In that case, they perhaps
you reach you
- taité hă.
shall
(pl.)
- 15 (To Wiyakoiⁿ:)—Jaⁿckáha, aⁿ'baɕé aⁿwañ'kega héga-máji.
O sister's son, to-day I am sick I am very.
- Ańgíni xí, wiɕaⁿ'be tá miñke, kǐ ańgíni-máji xí, wiɕaⁿ'ba-máji
I recover if, I will see you, and I do not recover if, I will not
see you.

NOTES.

This letter was dictated by Maⁿtcu-naⁿba when all thought him dying. He was surrounded by the chiefs and his kindred when the author recorded his words. *ɣigɬaⁿxe-waɬatai* was probably intended for the Dakota, Tulimaⁿga-wiⁿcayutapi (Tuqmaxa-witcayutapi), a person who has not been identified. The name probably means, Honey Eater. Part of the letter was addressed to the chief, Red Cloud, and the closing sentences to the Yankton Wiyakoiⁿ.

68, 1. Pahaⁿgadictiⁿ nikaciⁿga egaⁿ wiⁿ tiɬɬ hă, wiɬaⁿbai pi kī. This sentence puzzled L. and F. as well as the author; but G. has explained it, after transposing "egaⁿ" and "wiⁿ," supplying wabáⁿgɬeze, a letter, and changing "pi" to "agɬi," *I have returned*.

TRANSLATION.

Though I am very ill I send you a letter by some one. Often in the past, when I returned home after visiting you, a letter would come from you, just like a person (to ask for presents for the Yanktons). I have all the things about which you formerly asked questions. (Explanatory sentence addressed to the writer: Well, I refer to some things concerning which he sent hither to ask questions.) I will tell you when I see you face to face. I am ill, but I do not know at all whether I shall live or die. But as the others wish to see you, they shall reach you (as they are not ill?). These venerable men shall get to see you, but my child, Icta-basude, shall be the first (or leader). I wish that we might talk together, but I hope that you will stop (awhile?) at the Yankton village (Agency?); and there they (the other Omaha chiefs) may reach you. O Red Cloud, when you reach Washington, ask that my petition be granted as a personal favor to you. I wish to talk to him about several matters. When the Omahas reach the Yankton village, tell them what you will give to me. When you come (on your way hither) to the Yankton lodges, send me a letter quickly. I wish to hear from you. In that case he (?) may reach you.

(To Wiyakoiⁿ:)—O sister's son, I am very ill to-day. If I recover, I shall (go to) see you, and if I do not recover, I shall not (go to) see you.

GAHIGE TO BATTISTE DEROIN, OTO AGENCY, NEBR. FEBRUARY 14,
1880.

Waqi ⁿ ha	ɬa ⁿ	sidádi	tí	hă.	Sidádi	tí	tě	bɛ́ɛze	ékita ⁿ	háqtei
Paper	the	yester-	came	.	Yester-	came	the	I took	just at that time	
	ob.	day			day			it		
níkagáhi	wáxai.	Ca ⁿ	edáda ⁿ	íuɬa	ɕĩngé.	A ⁿ ɬa ⁿ 'na ⁿ xai	éga ⁿ			
chief	they made	Well,	what	news	there is	You (pl.) asked me	as			
	them.				none.	a question				
uwíbɬai.	Ca ⁿ	níkaci ⁿ 'ga	amá	waxígɬita ⁿ 'i	éga ⁿ	wáqe	wáxai	3		
I tell it to	Well,	the people	the pl.	they work for	as	white	they act			
you (pl.)			sub.	themselves		people				

- iⁿ'taⁿ. Jaⁿ'aŋga čitaⁿ'i tē é áwake. Wačítaⁿ wačána
 now. Large logs they work the it I mean it. Work you have heard al
- naⁿ'i iⁿ'taⁿ wačítaⁿ'i. Níkaciⁿ'ga ukéčiⁿ ɣaⁿ'hahá ɕagčiⁿ'-m
 them now they work. Indian common you who sit on the borders o
 ferent (tribes).
- 3 wackaⁿ'-egaⁿ'i-gă. Júaji-naⁿ'i winá'aⁿi: wanítaⁿ-báji é áw
 do make (ye) an effort. Inferior usu- I have heard you do not work it I m
 ally about you:
- Majaⁿ' ɕan'di wáqe amá ákicúgai, ádaⁿ ičádiɕai edádaⁿ
 Land in the white the pl. stand very there- agent what
 people sub. thick, fore
- tē an'guin'ɣaⁿ-naⁿ'i. Caⁿ edádaⁿ síɕewáɕe ɕiŋgé. Aⁿwaⁿ'ɕ
 the we usually help him. Well, what memorable there is We wor
 none.
- 6 tēđítaⁿ waiⁿ' sagí aⁿ'iⁿ'i. Cetaⁿ' wiŋgaⁿ aⁿ'ɕan'gunájiⁿ-
 since (or blankets firm we have So far my grand- we have not depende
 conse- quently) worn. father him,
- naⁿ'bé tē wackaⁿ'aŋgikiɕai. Ičádiɕai uɕíkíe-naⁿ'i tē
 hand the we cause our own, to Agent he speaks usn- ally the
 make an effort. to you ally
- gáɣai-gă: é-naⁿ údaⁿ tē ebɕégaⁿ hă. Úwaɕaginá tégaⁿ uw
 do ye! it only good the I think it . You tell something in order I te
 to him to that y
- 9 cuɕéaɕe. Níkaciⁿ'ga ɕiɕiɣa-ma na'aⁿ' ewékaⁿ'bɕa. Waw
 I send it to People those who are to hear it I wish for them. You t
 you. your own
- ckaⁿ'ze tégaⁿ uwíɕa. Ičádiɕai éɕaⁿ'ba na'aⁿ' ékaⁿ'bɕa.
 various in order I tell it to Agent he too to hear it I wish for
 things that you. him.

TRANSLATION.

The letter came yesterday. Just at the time that I received it made (new) chiefs. There is no news. As you (pl.) have asked question, I tell you (pl.). As the Indians work for themselves, now live as white people. I refer to their logging operations. have generally heard about their working, but now they are wor indeed! O ye who dwell on the borders of different tribes of Ind do make some efforts to better your condition! I have heard a you those things which are generally discreditable to any one: I to your not working. The white people are very plentiful in this c try, therefore we usually help the agent when he says anything. I is nothing worthy of remembrance. Since we have learned to we have worn good blankets. We have not yet depended on the ernment for a support; we have caused our hands to make eff Whenever the agent talks to you, do as he says. I think that th the only good thing for you. I send and tell you that you may something to him. I wish your people to hear (my advice to you tell you because I wish you to teach them various things. I wisl agent too to hear it.

WASABE-LANGA TO NICÇA^{N'}-CINÉ, AN OTO.

Waqi^{n'}ha cuéaé^é tá minke. Haquíde wai^{n'} jíde uctai^í
 Paper I will send it to you. Robe blanket red remains
 té'di, Je-jéga fá'í wika^{n'}béa. Fá'í-bají xí, cubéé tá minke
 when, Je-jéga you give I wish for you. You do not if, I will go to you
 give it to him give it to him
 uqéé'qti. Cañ'ge ta^{n'} a^{n'}chá'í ta^{n'} ájĩqti a^{n'}chá'í. Wáqe cañ'ge 3
 very soon. Horse the std. you gave the std. entirely you gave White horse
 ob. it to me ob. different it to me. people
 one
 eáá uctai té'di a^{n'}chá'í-bají i^{n'}ča-majĩqti pí.
 their remain when you have not I was very sad I was
 given it to me returning
 hither.

NOTES.

This letter was also dictated in Oto by Ckape-yiñe.

71, 2. Je-jéga, i. e. Tce-rexe, an Oto. The name means Hind quar-
 ter (rexe) of a Buffalo (tce).

71, 3. Cañ'ge ta^{n'}, etc. Either of the following can be substituted:
 Cañ'ge ta^{n'} a^{n'}chá'í 'ícaé-de ájĩqti a^{n'}chá'í, *You promised to give me the*
 Horse the you you prom- very dif- you
 std. ob. gave ised, but ferent gave
 me me
horse, but you have given me one that is entirely different. 2. Cañ'ge ta^{n'}
 Horse the
 std. ob.

a^{n'}chá'í ka^{n'}béa ta^{n'} a^{n'}chá'í-ä'jĩ éga^{n'}, ájĩqti a^{n'}chá'í, *You did not give me*
 you I wish the you did not as, very dif- you
 gave me std. ob. give to me ferent gave
 me me
*horse that I desired you to give to me, but you have given me an entirely dif-
 ferent one.*

TRANSLATION.

I will send you a letter. If a robe or red blanket is left over (after
 the distribution?), I wish you to give it to Je-jéga. If you do not give
 it to him, I will go to (see) you very soon. You gave me a different
 horse from the one which you promised to give me. I was exceedingly
 displeased as I came hither, because when there were some American
 horses remaining you did not give me one.

NUDA^{N'}-AXA, A PONKA, TO NILÁ-LAN'GA-WA'Í, A KANSA. FEBRUARY
 16, 1880.

Ga^{n'} waqi^{n'}ha čaná-na^{n'} ča^{n'} wi'í cuéaéai. Ca^{n'} e'a^{n'}
 And paper you have often the ob. I give I send it to Well, how
 begged it to you you (pl.).
 ma^{n'}ni^{n'} xí ga^{n'} a^{n'}ba čéčuádi winá'a^{n'} ka^{n'}béa. Kĩ macté 6
 you walk if at any day on this I hear from I wish. And warm
 rate you (pl.)
 tédfhi a^{n'}cta^{n'}'be ka^{n'}béga^{n'}. Ca^{n'} úda^{n'}qti ma^{n'}bči^{n'} čéčuádi.
 by the you see me I hope. Well, very good I walk here.
 time it is
 reached

- Ánita ʎa^{n'} gě eañ'gigaⁿ égaⁿ aⁿdin'dě-qtí-ma^{n'}. Aⁿwa^{n'}ckaⁿ.
 Limbs mus- the pl. I am as I was as I have them very firm. I am very
 cles in. ob. formerly
 ʎañ'ga-qtí-ma^{n'} ada^{n'}. ʎa^{n'}ze wi^{n'} Na^{n'}pewáçě ijáje açi^{n'}
 strong because. Kansas one Dangerous his name he has
 3 eça^{n'}ba, waqi^{n'}ha cuçéaçě ça^{n'} culí tēdihí ʎí, uqçé'qtci wi^{n'}
 he too, paper I sent to him the it reaches by the time very soon one
 ob. you that
 aⁿçá'í kaⁿbçégaⁿ. Çiñ'ge wi^{n'} çat'a^{n'} égaⁿ asíçě-naⁿ-ma^{n'}.
 you give I hope. Your sister one you have as I am usually think-
 it to me ing of her.
 Céçu waníta na^{n'}ba aⁿçá'í çañká awágisíçě-naⁿ-ma^{n'}, jiⁿçéha.
 Yonder quadruped two you gave the ones I am usually thinking of them, O elder
 where brother.
 you are

NOTES.

Niça-ʎañga-wa'í is the Ponka notation of the Kansa, Naⁿta-tañga-wak'ü, *Mule-Giver*, a nickname.

72, 2. Naⁿpewáçě, the Ponka notation of the Kansa, Nüⁿpewáye.

TRANSLATION.

I send you the letter which you have often begged of me. I wish on this day to hear from you; how you are getting along. I hope to see you against the warm weather arrives. I am doing very well here. As my limbs and muscles have recovered their former condition, I am very sound (*or* hardy). For that reason I am very strong. I send this letter to you and to a Kansa named Naⁿpewáçě. When it reaches you, I hope that you will send me one very soon. As you have a sister, I am usually thinking of her. O elder brother, I am usually thinking about my two animals which you gave me when I was yonder where you are.

DUBA-MAⁿÇIⁿ TO MAⁿE-GAHI, A PONKA, NIOBRARA, NEBR. FEBRU-
 ARY 16, 1880.

- 6 Wabágçeze wi^{n'} gçia^{n'}çakiçé ça^{n'} bçízě hă, çagçé tēdi.
 Letter one you have sent back the I have re- you went when.
 ceived it back thither
 Maja^{n'} itáxaʎa ne té i^{n'}çě-qtí-ma^{n'}. Kí ca^{n'} ne té i^{n'}çá-
 Land towards the you the I was very glad. And yet you the I was
 head of the river went
 mají'-qtí-ma^{n'}. Kí a^{n'}baçé níkaci^{n'}ga çéçínke ikágeaçě çínké
 very sad. And to-day person this st. one I have him the st.
 for a friend one
 9 wabágçeze iⁿwi^{n'}çá, i^{n'}çě-qtí-ma^{n'} ʎa^{n'}be tē. Uqçé'qtci cañ'ge
 letter has told it to I was very glad I saw it when. Very soon horse
 me,
 wi^{n'} abçi^{n'}, ecé. Kí é áwake, i^{n'}çě ehé tē. Maja^{n'} çéçu çanájiⁿ
 one I have, you And it I meant it, I was I said the. Land here you stood
 said. glad

i fuča čingé. A^{n'}ba-waquébe áma tečan[']di a^{n'}ba wéduba tē
 news there is none. Mysterious day other on the, in the past day fourth the

ma^{n'}ha^{n'} amá cka^{n'}i. Jí tē ugípi. Kí níkaci^{n'}ga-ma baza^{n'}
 Omaha the pl. sub. were acting. House the ob. was full. And the people pushing the way through

ba^{n'}čei^{n'}. Kí čicta^{n'}i tē[']di a^{n'}ba-waquébe čé, níkaci^{n'}ga 3
 talked. And they finished when mysterious day this, people

á cī učéwiŋkičai['] bčúgaqti. Kí níkaci^{n'}ga amá cé íe ča-
 again assembled all. And people the pl. that word you sub.

a^{n'}-na^{n'} ké číúda^{n'} 'ičai. Kí ukíkie gē íe úda^{n'}qti iŋgaxai
 usually the to do good promised And talking the pl. word very good did for me together in. ob.

caci^{n'}ga amá. Kí ca^{n'} éskana caŋ[']ge číma^{n'}čai[']i tē ičagičē 6
 people the pl. sub. And yet oh that horse was stolen the pl. that you have from you (act)? found your own

wačiona tēdihi xī, čagícta^{n'}be etéga^{n'}. Ca^{n'} e'a^{n'} níkaci^{n'}ga
 visible it arrives when, you see your apt. Well, how people there own

xajá-ma ma^{n'}čei^{n'}i tē wabágčeze čéča^{n'} cuhí, níze xī, e'a^{n'}
 toward the they walk the letter this one reaches you re- when, how of the river ceive it

ba^{n'}čei^{n'} i^{n'}wi^{n'}čana tíčačē ka^{n'}bčéga^{n'}. Ca^{n'} éskana úda^{n'}qti 9
 walk you tell it to me you send I hope. Well, oh that very good it here

ba^{n'}ni^{n'} ka^{n'}. Edáda^{n'} ctéctōwa^{n'} úda^{n'} ani^{n'} ka^{n'}bčéga^{n'}. Wišičē
 walk I hope (?). What soever good you have I hope. I think of you

ba^{n'}čei^{n'} téinke. Ca^{n'} ga^{n'}-na^{n'} edáda^{n'} fuča céna na^{n'}búwibčai[']
 walk will (?). Well, still usually what news enough I shake hands with you [?]

ékiga^{n'}. Čé níkaci^{n'}ga ukíkičai['] tē[']di, Je-jé-bačē waha^{n'}'ai. 12
 it is like it. This people they talked when, Jejebačē prayed for a special object. together

Jqčē'qti wígia^{n'}bča agčé tá minke, ebčéga^{n'}, ai. Ga^{n'}-na^{n'}
 Very soon I leave you, my own I will go back (or home-ward), I think, he said. And usually

xajá edáda^{n'} učáne né tē éskana edáda^{n'} wi^{n'} abčei^{n'} enéga^{n'}
 and the what you you the oh that what one I have it you think of the sought went it river

čáčka^{n'} etéga^{n'}. Ga^{n'} céna uwíbča.
 make an apt. And enough I have told it to you. effort

15

TRANSLATION.

When you returned to your old home on the Niobrara, you sent me letter, which I have received.

was very glad that you went to the land towards the head of the Missouri River. And yet I was very sad. And to-day, this person whom I regard as my friend (the writer), has told me what you have

said, and I was very glad to see it (your letter). You said, "I have soon possessed a horse." I refer to that when I say, "I was glad." There was no news when you were here.

On Wednesday of last week (?) the Omahas were acting. The house was filled. And I was in the crowd of people. They adjourned the meeting till this week, when they assembled again the entire nation. And the people promised to do good, according to the words which you used to hear often. And having talked together several times (?), the people spoke a very good word for me.

I hope that you may see your horses again that were stolen from you. I hope that you will send me a letter when you receive this one, and tell me what the tribes are doing that dwell on the Upper Missouri. I hope that you are prospering. I hope that you have various good things. I will continue to remember you. Well, I have sent you some news, and it has been like shaking hands with you. When these men talked together, Je-je-bage prayed to them for a special object. He said, "I think that I will leave you very soon and go home (to my old land on the Niobrara)." Now, when you go towards the head of the Missouri River in search of something, I hope that you will do what you can to acquire something which you may think I ought to have. I have told you enough.

PART OF A LETTER OF GAHIGE TO HIS SON SILAS. FEBRUARY, 1880.

Níkaci^{n'}ga amá xigéiwagázu hă, wágazu hă.
 People the pl. have made them- selves straight straight

TRANSLATION.

The people have acted uprightly for their own advantage, and all is well.

TA^{n'}WA^{n'}-GAXE JIŃGA, AN OMAHA, TO MAWATA^{n'}NA, A YANKTON.

FEBRUARY 17, 1880.

Níkaci^{n'}ga-mácě, cka^{n'} e'a^{n'} ma^{n'}ni^{n'} éskana wágazúqt
 O ye people, act how you walk oh that very straight
 3 i^{n'}wi^{n'}čana íčačě ka^{n'}bčéga^{n'}. Ga^{n'} céčanka, Caa^{n'} jin'ga
 to tell it to me you send hither I hope. And those, Dakota small
 ci^{n'}gajin'ga waďáxe čańká, waɬa^{n'}be ka^{n'}bča. Uma^{n'}čĩńka
 child I have made them the ones I see them I wish. Year
 i^{n'}čadaí tě ákiha^{n'} cí uma^{n'}čĩńka wi^{n'} pí, éde ca^{n'} "A^{n'}b
 mentioned the beyond again year one I but yet Day
 to me reached there,

waʒaⁿ'be taté," ehé tē iⁿ'teqi. ʕaⁿ'ja wéçigçaⁿ ʒiʒáxa-
I shall see them, I said it difficult Though plan they make
for me.

iⁿwiⁿ'ça ʒtai tēdihi ʒi'ji, cubçé tá miñke hă. Ciñ'ga-
to tell it they by the time that, I will go to you Child
to me send hither

wiwiʒa-ma úwagiça-gă. . . . ʕisañ'ga nuʒáçiⁿ hă, 3
those who are my tell it to them. Your younger bare to the
own brother waist

iⁿ ʒekaⁿ'ckaⁿ çingé. Piçti uwíbça cuçéaçç. Pahí-saⁿ-
by means of there is Anew I tell it to I send it to Pahi-sa-
which he can none. you you.

iʒgaⁿ éçaⁿ'ba, edádaⁿ t'aⁿ' ʒi, éskana íe wágazúçti
his father- he too, what, he has if, oh that word very straight
in-law

giaⁿ'çakiçé kaⁿ'bçégaⁿ. . . . 6
you cause it to I hope.
be returning to me

TRANSLATION.

e people, I hope that you will send and tell me exactly how you
nd what you are doing. I wish to see those young Dakotas whom
e my children (in the pipe-dance). I failed to visit them in the
hat they named to me, and I have reached another year, but still
ifficult for me to say, "I will see them on that particular day."
y the time that they send and tell me what decision they have
for themselves, I will go to (see) you. Tell my children. Your
er brother (Mandan) is bare to the waist. He has nothing by
s of which he can act often (?). I send to you to tell it anew. If
san-mani and his father-in-law have plenty of things, I hope that
ill send a correct report back to me.

GEORGE MERRICK TO KE-XREÇE, AN OTO.

igéha, níkaciⁿ'ga amá çéama wabájiⁿ'aⁿ'çai. Kí íe tē,
friend, people the pl. these (pl. have caused me to And word the
sub. sub.) take a message. ob.,

ha, uwíbça tai-égaⁿ uwíbça tá miñke. Níkaciⁿ'ga amá
id, I tell it to in order I will tell it to you (s.). People the pl.
you that (pl.) sub.

a íe wiⁿ' ʒiná'aⁿi hă. Uçúdaⁿ'baí ʒi, kagéha, gíteqi. 9
d. word one have heard They considered when, O friend, it was dif-
about them- it

gíteqi héga-báji égaⁿ.wabájiⁿ'aⁿ'çai égaⁿ uwíbça. Mé pa-
difficult very as they have caused as I tell it to Spring at
for them me to take a message you.

ʒa té'di égaⁿ'çti, kagéha, Umaⁿ'haⁿ ʒi çan'di çanájiⁿ.
the first just as O friend, Omaha village in the you stood.
(it came),

Macté tē ičaugčē'qti čanájiⁿ. Kī Umaⁿ'haⁿ jīn'ga čīⁿ e'aⁿ
 Warm the throughout you stood. And Omaha small the how
 mv. ob.

ctēwaⁿ ičpahaⁿ'-qti jaⁿ, edádaⁿ ačīⁿ gē' ctē bčúga ičpa
 soever you fully understood, what he had the pl. even all you k
 in. ob.

3 Gíteqí-bi ehé tē cañ'ge čīn'gai. Kī ukít'ē a'waⁿ'wañá
 That it is diffi. I say the horse there is none. And foreign nation whither
 cult for them

ugácaⁿ-báji, cī máčē ičaugčē'qti cī égaⁿ. Ádaⁿ níkaci
 they have not again winter throughout again so. There- peop
 traveled, fore

amá iččahaⁿ'i. Čatí xī'ji, nān'de wačíqpačīⁿ, cī níkaciⁿ'ga
 the pl. they pray to You if, heart yours (is) poor, again the people
 sub. you. come here

6 Umaⁿ'haⁿ-ma nān'de waqpáčiⁿwačáčai tē íxixuhai,
 the Omahas heart you make them poor the they appre-
 hend on their
 own account,

Umaⁿ'haⁿ-ma éwačáčē'-ctī-má nān'de waqpáčiⁿwačágičē
 the Omahas the ones, too, whom you heart you will cause them, your kin
 have for kindred to be poor.

Caⁿ' čatíaji kaⁿ' ečégaⁿ'i. Číčahaⁿ'i. Caⁿ' čícaⁿ-báji áčīn
 Well, you do they hope. They pray to Well, it does not they d
 not come you. suit you prev

9 báji há, číčahaⁿ'i égaⁿ cáí há. Níkaciⁿ'ga-ma cañ'ge-ma čá
 you they pray to as they have said it The people the horses t

wáčiⁿ-báji, cañ'ge-ma wačítaⁿwákičē'-ma eonáqtci wá
 they do not have the horses the ones which they cause them only they
 them, to work th

Níkaciⁿ'ga ukéčiⁿ aň'gačiⁿ gaⁿ' níkaciⁿ'ga-ma pahaň'gac
 Indian common we who (use here the people from the fir
 move not plain)

12 ékičē xixáxai égaⁿ xīaⁿ'bai. xīaⁿ'bai té'di wačáte
 they made themselves as they looked at They looked at when food
 related to one another one another one another

edádaⁿ wīⁿ xī'í. Kī časíčáčē té. Áčaná'a'jīqti taté iⁿéig:
 what one they And you will think You shall not obey at all we do
 gave to of it. (=we
 other. rect

báji. Cañ'ge wačīn'gai égaⁿ čútaⁿ'qti uwíbča. Caⁿ' wéči.
 that Horse we have none as very cor- I have told Well, pla
 yon). rectly it to you.

15 enégaⁿ tē qáča gčíza-gă.
 you have the back take your
 thought it again own.

NOTES.

75, 10-11. Me pahaňga tēdi égaⁿqti ... čanajiⁿ. The addition of eg shows that Ke-xreše stayed a very long time (W.). Equivalent ex sions are, Mé pahaň'ga čan'di égaⁿqti čanájiⁿ, and Mé paha Spring fir

šdítaⁿ ɸanájiⁿ (G.). Stress seems to be laid on the extreme length of
from it you stood.
he visit.

76, 7, ewaɸaɸe-cti-ma, an unusual form of éwaɸaɸe-má cti, from éwaɸe.

TRANSLATION.

My friend, these Indians have requested me to deliver a message. My friend, I will tell the words to you in order to tell them to all of you. These Indians have heard a message concerning themselves. After considering the subject, my friend, they have found it difficult for them. In fact, as it is very difficult for them, they have authorized me to speak for them, and so I tell you. At the very beginning of the spring, my friend, you came to the Omaha settlement, and you remained throughout the summer. You fully understand the situation of the Omaha young men. You know everything that they have. As they are without horses (to give away) I have said that what you propose is difficult for them (to perform). The people here have not traveled in any direction among the other tribes, and it has been so all through the winter. Therefore the Indians petition you (not to come). The Omahas fear that if you come you will be full of anxiety, and that you will make them full of anxiety, even those Omahas whom you have as your kindred. So they hope and pray that you will not come. If it does not please you (to stay away from us) the Omahas do not prevent your coming; they merely say that as a sort of petition to you. The Indians here do not have three horses apiece; they have only those [two?] horses (apiece) which they use in working. We Indians [remember how it has been told about?] the Indians of the olden times; how they visited one another in consequence of their regarding themselves as related. When they visited one another, they exchanged food and whatever else they had. You will think of that. We do not consider that you will disregard what has been said by me. As we have no horses (to give away), I have told you just how we are situated. Reconsider the decision which you have reached.

GIHÁJĪ TO CORNELIUS RICKMAN. FEBRUARY, 1880.

Íe	djúbaqtci	wídaxe.	A ⁿ 'baɸé	tě	úda ⁿ qti	éga ⁿ	i ⁿ 'ɸe	éga ⁿ ,
Word	very few	I make to you.	To-day	the	very good	as	I am	as,
ída ⁿ	wabágɸeze	wídaxe.	Ki	áɸaɸíkihiđe	ka ⁿ bɸéga ⁿ .	Wícti		
therefore	letter	I make to you.	And	you take care of yourself	I hope.	I too		
éga ⁿ	áaɸíkihiđe.	Ki	úda ⁿ qti	ma ⁿ bɸi ⁿ '.	Winá'a ⁿ -máji	i ⁿ 'ta ⁿ	3	
so	I take care of myself.	And	very good	I walk.	I have not heard from you	now		
a ⁿ 'ba-wa	qúbe	tě	cádě	gána.	Ki	edáda ⁿ -ctécte	íwimáxe	
mysterious day	the	six	that many.	And	whatsoever	I asked you	about	

- geḡa^{n'} waḡḡonaqti ka^{n'}bḡḡa^{n'}. Ki waḡḡona tēdīhi xī,
 the pl. in. very plain I hope. And plain when it shall be,
 ob. in the past
- edáda^{n'}-ctēcte uwíbḡa etéga^{n'}. I^{n'}ta^{n'} waqin[']ha ḡa^{n'} wága
 whatsoever I tell to you apt. Now paper the ob. very s
- 3 wídaxu cuḡḡaḡ. Íusicta^{n'} waqin[']ha dāxa-májī. Níkax
 I write it to I send it to To tell a lie paper I do not make it. Per
 you you.
- wabáxuakiḡé ḡínké wágazu éga^{n'} baxúakiḡé. Éskana waḡ
 the one whom I have caused to straight as I have caused Oh that p
 write something him to write.
- una^{n'} tē di, uḡḡé qtcī ia^{n'}ḡakiḡé ka^{n'}bḡḡa^{n'} waqin[']ha wi^{n'}. I
 you take when, very soon you send hither I hope paper one.
 hold of it to me
- 6 cī^{n'}ga ḡiḡḡa ctī awána'a^{n'} ka^{n'}bḡḡa, e'a^{n'} éi^{n'}te. Cī tí tēdīl
 ple your too I hear about I wish, how it may be. Again it has by th
 them come
- wi^{n'} cuḡḡewikiḡé tá miñke. Wawéa^{n'}ḡamáxe teḡa^{n'} weá
 one I will send to you by some one. What you asked me about in the I aske
 past
- dega^{n'} ḡiñḡá-bī, ai.
 but that there they
 are none, say.

NOTES.

Cornelius Rickman, a white man, lived at Spring Valley, Mc
 County, Iowa.

Samuel White or Gihajī, the sender, could speak English. He
 aced the letter with these words: "I have come home. For
 three weeks since my return my eyes have been painful. I could
 see. Now my eyes are well, and I am in good health (in Omaha,
 ḡa^{n'} aṅigḡaska, i^{n'}uda^{n'}). Let me know how you and all your f
 are (wakékega, da^{n'}ctēa^{n'}i, *whether several of them are sick*)".
 ḡḡaska, *mine is white again*, i. e., no longer red or inflamed. Pri
 reference is to the cornea, but there is a secondary reference to
 sight.

77, 1, i^{n'}ḡé ega^{n'}, ada^{n'}, etc. When "ega^{n'}" is used, "ada^{n'}" s
 unnecessary. Either one can be used without the other.

78, 7. Wawea^{n'}ḡamaxe, etc. The inquiry was about fish.

TRANSLATION.

I write a very few words to you. This is a fair day, and I am ḡ
 so I write you a letter. I hope that you will take care of yourse
 take care of myself. I am prospering. It has been six weeks sin
 have heard from you. I hope that whatsoever things I have a
 you about are very easily understood. By the time that they are
 too may tell you something or other. I have now written a stra
 forward letter to you. I have not written a lie in the letter. My a
 uensis (i. e., the author) is honest, so I have employed him to w

ope that when you receive this letter you will soon reply. I wish to know how your people are. By the time that your reply comes to me I will send another letter to you. I have made inquiries respecting the things about which you questioned me, but they say that there are none to be had.

ICTAČABI TO MACAⁿ AND HEQAGA-SABĚ. MARCH 1, 1880.

Mačaⁿ Heqaga-sábě eča^{n'}ba, akiwa wawíḏaxúí. A^{n'}bačé
 Feather Black Elk he too, both I write something To-day
 to you (pl.).

a^{n'}bai ka^{n'}bča, aⁿwañ^{n'}kandičě'-qti-ma^{n'}. Níkaci^{n'}ga-ma.
 you (pl.) I wish, I am very impatient for it. The people

' ečégaⁿ-báji ča^{n'}ja, wináqtcí ca^{n'} wíqan^{n'}be taí ebčégaⁿ 3
 they do not think though, only I at any rate I see you will I think it

a^{n'}čínka čéčuádi. Níaci^{n'}ga amádi čanájiⁿ tě i^{n'}čí^{n'}wa^{n'}píqti-
 year in this. People with the you stood the it was very good for
 me on that account

' i^{n'}uda^{n'}-qti-pí-naⁿ-ma^{n'}. Ca^{n'} edádaⁿ účkaⁿ číngé hă.
 very good for me I used to be there. Well, what deed there is
 none

' a^{n'}čín'ge anájiⁿ. Ca^{n'} e'a^{n'} čanájiⁿ tě winá'aⁿi ka^{n'}bča, 6
 I have none I stand. Well, how you stand the I hear from you (pl.) I wish,

ⁿ wawíḏaxúí. Jiga^{n'}ha čikáge mégaⁿ, čí a^{n'}nita^{n'}i tě
 I write to you (pl.) O grandfather your friend likewise, you you have the
 about something.

daⁿ-naⁿ-ma^{n'}. Wíqan^{n'}bai-máji égaⁿ, waqpáni ičát'e hă.
 I have been usually good I do not see you (pl.) as, poor I die from it

bačé wíqan^{n'}bai uwíkie agčí^{n'} tě čkiga^{n'}qti axíḏaxe. Wa- 9
 day I see you (pl.) I talk to you I sit the just like it I make it for myself. Pa-

ha wi^{n'} ia^{n'}čakičé taí. I^{n'}c'agčeqtcí aká wakéga tě gíní,
 one you will send hither to me. Very aged man the sick the has re-
 covered,

čí^{n'}i hă.
 walks

NOTES.

ičtačabi is an Omaha. Macaⁿ and Heqaga sabě are Ponka refugees, living among the Yankton Dakota.

3, 10. I^{n'}c'agčeqtcí, Maⁿtcu-naⁿba or Yellow Smoke (Cude-nazi), the brother-in-law of Ičtačabi.

TRANSLATION.

Feather and Black Elk, I write to you both. I wish to see you to-day, and I am hardly able to wait (till I can see you). The Omahas do not think about visiting you, but I alone think that I will see you this year. Whenever I visited the Yanktons I was always pleased, because I had you for my interpreter. There is no news. I continue in good

health. I wish to hear how you are, therefore I write to you. O grandfather, the way that you and your friend have treated me has always been pleasant to me. As I do not see you, I am dying from poverty. To-day I must content myself with talking to you instead of seeing. Please send me a letter. The very aged man who was ill (Maⁿtcu-na has recovered, and is able to walk.

TAⁿWAⁿ-GAXE JINGA TO MAWATAⁿNA. MARCH 5, 1880.

Caⁿ ie wiⁿ, negíha, anaⁿ'bçiⁿ. Caⁿ cin'gajiñ'ga cañ
 Well word one, O mother's brother, I am uncertain about it. Well, child the one who

waḍáxe cañká é . . . Wéawaⁿ ninbba uáket'aⁿ' kaⁿbčég;
 I have made the ones they Calumet pipe I acquire it I hope.

3 . . . Edádaⁿ ctéctéwaⁿ iⁿčéckaxe tégaⁿ kaⁿbčégaⁿ égaⁿ wib
 What soever you do for me in order that I hope as I pray

haⁿ cučcačē. Wi cañ'geajiñ'ga wiⁿáqtcí abçiⁿ' éde nújĩ
 you I send it to you. I colt just one I had it but boy

t'é ké gaⁿ, nān'de gípějĩ égaⁿ, a'í, Mawádaⁿčiⁿ. Áčĩnge gá
 he lay as, heart bad for as, I gave Mandan. He parted with account of the dead

NOTES.

Though this letter was dictated in Omaha, most of it was recorded in English at that time, as shown in the translation by the parent sentences.

80, 5. Ačĩnge gaxai, the sender gave "wáčĩnge." Taⁿwaⁿ-gaxe ji gave his colt to Mandan in order that the latter could give it a because of the death of his son.

TRANSLATION.

O mother's brother, I am uncertain about one part of your letter wish to make sure of your meaning. Do you refer only to yourself to all the Yanktons? Ask my son, Wiyakoiⁿ. O Wiyakoiⁿ, I (that you will speak to) my adopted children in your tribe. I hope acquire a calumet, such as they use in the pipe-dance. (I do not to the children for whom I have already had the calumet dance. I them aside. I wish to enter the house of Miⁿxabu, and dance calumet dance for his children. Speak to him in my behalf. I (that you will speak to my four adopted children, Miⁿxabu and oti Send me a reply to this letter very soon, in fact as soon as you receive this. O Mawataⁿna, I have your letter, and it is just like seeing (It delights me!) I send to you to petition to you, as I hope that will do something or other for me. I had just one colt, but when Mandan's son lay dead, I gave the colt to the father, as he was sorrow and he gave it away on account of his dead son,

TO MRS. MARY CANFIELD, ASPINWALL, NEBR. MARCH, 1880.

a^{n'}ha, ɸí waji^{n'} ɸíja cki cka^{n'}na ɣí, úda^{n'} té. ɸagɸí
 ister's you mind your you you wish if, it will be You have
 ghter, own return hither good. returned

úcka^{n'} wi^{n'} ckáxe taté, níkaci^{n'}ga-ma uɸéwi^{n'} wacta^{n'}be,
 deed one you shall do, the people assembled you see them,

qti ka^{n'}bɸéga^{n'}. Kí níkaci^{n'}ga-ma bɸúgaqti mañ'gɸe 3
 on I hope. And the people all erect

i^{n'}-da^{n'} wánaha^{n'} te há. "I^{n'}na^{n'}ha maja^{n'} aɸi^{n'} ɸa^{n'}
 d and you will pray to My mother laud she had the
 (s.) them ob.

i-da^{n'} é^{n'}di at'é ka^{n'}bɸa áda^{n'} agɸí. Wáqe ɸiñké, maja^{n'}
 and there I die I wish because I have White the st. land
 (s.) here. man one,

íají abɸixe ɸiñké, wagáqɸa^{n'} abɸi^{n'} ékiga^{n'}, wai^{n'}ɸita^{n'}i. 6
 rent the one whom I took servant I have like it, he works at vari-
 for my husband, him ous things for me.

ráqe ɸiñké ta^{n'}wa^{n'}gɸa^{n'} é^{n'}di wacka^{n'}qti éka^{n'}bɸa-máji;
 white the st. village in making a great I do not wish for him;
 man one effort

íkitáta éga^{n'} ma^{n'}ɸi^{n'} éka^{n'}bɸa-máji," ecé te há. Ha^{n'}ɸí,
 seiver so to walk I do not wish for him, you will say it Henry,

Waha^{n'}ɸiñgé, Íbaha^{n'}bi, wí céna, i^{n'}ba^{n'}-báji ɸa^{n'}ja, ca^{n'}.
 Orphan, Ibaha^{n'}bi, I enough, we do not call though, yet
 to him

jí^{n'} cki ɣí, ...
 wn you are if,
 coming
 back

NOTES.

ugh this letter was dictated in Omaha, the parenthetical sen-
 were recorded only in English.

l. Kí wáqe ɸiñke, etc. Lion and the other Omahas knew by
 ence what they had to expect from white men who took Omaha

Such men wished to control the tribe. So Mrs. Canfield was
 in this letter to say to the council that she did not wish her hus-
 to have anything to do with tribal affairs.

TRANSLATION.

ster's daughter, if you, of your own accord, desire to return to
 reservation, it will be good. At the time of your return you shall
 a thing: I hope that you will not delay seeing all the people
 bled. And then you should rise to your feet and petition all the
 , thus: "I have returned because I wish to take possession of
 ct of land which belonged to my mother, and I wish to die there.
 hite man whom I took for my husband in another land works at
 s things for me, just as if I had him as my servant. But I do

not wish the white man to be very prominent in the tribe. I do not wish him to be cheating the Omahas." Henry Fontenelle, Louis Sanssouci, Wahaⁿçiñge, Ibaⁿbi, and I do not invite your husband to come, but if you should come of your own accord (we will ask the agent to attend to the matter, when the question of an agent is settled by the Government. If you postpone action for any time, we shall be unable to say anything more. So I send this in haste. As soon as you get it reply and let us know your decision. When you send this word, my son Henry will come at once with a wagon to get the young pigs which you promised. He sends to you in this letter to ask this favor).

THE OMAHA CHIEFS TO THE COMMISSIONER OF INDIAN AFFAIRS.

MARCH 18, 1880.

Gahige said:—Içádiçai áxiⁿdazaⁿ wa'í gaⁿ'çai. . . .
Agent by themselves to give they wish.
to them

Duba-maⁿçiⁿ said:—Ligaⁿ'ha, pahañ'gadi içádi aⁿwañ'gaçiⁿ—
O grandfather, formerly his father we had them

3 naⁿ'i, kī edádaⁿ gě wéudaⁿ'i etégaⁿ'i gě weçéckaxe ckaⁿ'na-
usually, and what the pl. good for us apt the pl. you do for us you wished
in. ob.

naⁿ'i. Kī iⁿ'tcaⁿqtci içádiçai çínké içágia-máji. Caⁿ' içádiçai
usually. And just now agent the st. I do not speak Yet agent
one against him.

wiⁿ'áqtci aṅgáçiⁿ tē wéteqi héga-báji. Kī taⁿ'waⁿgçaⁿ' amá
just one we have the hard for very. And gentes the pl.
him us sub.

6 éama aⁿ'ba içáugçe ckaⁿ' maⁿçiⁿ'i, kī cénujiñ'ga taⁿ'waⁿgçaⁿ'
these day throughout acting walk, and young man gentes

aṅgújai amá edádaⁿ içádiçai çínké 'içé wágaji xi, 'aⁿ'a égaⁿ
our own the pl. what agent the st. to they com- if, reticent because so
sub. ob. speak mand us of sure failure

aⁿmaⁿçiⁿ'i. Gaⁿ' weçéckaxai kaⁿ'aⁿçai, ñigaⁿ'ha.
we walk. Still you do it for us we hope, O grandfather.

9 *Two Crows said*:—Ligaⁿ'ha, wabáxu wiⁿ' iⁿ'çigaxai çéçaⁿ,
O grandfather, letter one we have made this ob.,
to you

éskana níze xi, uqçé'qti qáça aⁿna'aⁿ kaⁿ'aⁿçai. Kī
oh that you re- when, very soon back we hear it we hope. And
ceive it again

wéudaⁿ tá-bi enégaⁿ égaⁿ úckaⁿ gě weçéckaxe-naⁿ'i. Úckaⁿ
that it will be for our you think as deed the pl. you have done usu- Deed
good it, in. ob. for us ally.

12 gě wéudaⁿ'-qti-báji çaⁿ'ja, gaⁿ' "Wiñigaⁿ çínké wegáxai," gaⁿ'
the pl. not for our highest good though, still My grand- the st. has done it at any
in. ob. father one to us rate

aⁿčaiⁿ čai hă. Kî úckaⁿ iⁿ'tcaⁿ wiⁿ wečéckaxai hă. . . . Caⁿ
 we think it . And deed now one you (pl.) have . . . Well,
 done to us
úckaⁿ gě wiŋígaⁿ wadaⁿ'ba-báji wegáxai caⁿ wéteqi naⁿ'i
 deed the pl. my grand- he does not see us he has done well, difficult us-
 in. ob. father to us for us ally
čaiⁿ'ja, iⁿ'taⁿ čécetaⁿ wiŋígaⁿ indé aⁿdaⁿ'bēqti éskana úckaⁿ 3
 though, now from this my grand- face we see him indeed oh that deed
 time father
wéteqi gě aŋgúgča aŋgaⁿ'čai.
 difficult the pl. we tell him we wish.
 for us in. ob. of our own
*White Horse said:—*Níkaciⁿ'ga naxíde-čīngé edábe wáki-
 People disobedient also to attend
hídai tē wéteqi. Naxíde-čīngé ŋī, edábe waⁿ'daⁿ wákihíde- 6
 to them the difficult Disobedient when, also together to cause them
 for us. to be at-
kičai tē wéteqi héga-báji. . . .
 tended the trouble- very.
 to some to us
Icta-basude said:— . . . Wečénictaⁿ čaiⁿ'ja, caⁿ wéteqi
 You have finished though, yet trouble-
 doing it for us some to us
tē aŋ'guiⁿ'čiča aŋgaⁿ'čai.
 the we tell it to you we wish.

9

NOTES.

The parenthetical sentences were recorded only in English.

The ex-agent, Howard White, requested the author to send this letter, as he declined to act after his resignation.

TRANSLATION.

(Gahige said:)—The Indians wish the president to give them their respective agents (one for the Omahas and another for the Winnebagos. If we wish to see our present agent, we become very tired, because he does not come very often from the Winnebago Agency. So we tell this to the Commissioner).

(Duba-maⁿčīⁿ said:)—Grandfather, we used to have agents, and you generally did for us those things which were calculated to benefit us. But even now I do not speak a word against the agent himself; yet it is very hard for us Omahas to have an agent in common with the Winnebagos. These Omaha gentes are busy throughout the day, and when our young men command us to speak to the agent about anything we hesitate and say nothing, because we can not see him. O grandfather, we hope that you will still do for us (what is beneficial for us).

(Two Crows said:)—O grandfather, we hope that when you receive this letter which we have written to you, we shall very soon hear the reply. You have been doing things for us occasionally as you have considered that they would be beneficial to us. Though they have not turned out to be for our highest advantage, we think, "My grandfather

has done it for us." Just now you have done one thing for us. (We are two tribes, yet you make one agent answer for both of us. This thing which you have done for us gives us much trouble.) Still, though the things which my grandfather has done to us without seeing us are difficult for us to endure, we wish that henceforth we could see the Commissioner face to face and tell him the things which are troublesome to us.

(White Horse said:)—It is troublesome to us to be attended to by an agent who has to watch over a disobedient tribe at the same time. It gives us much trouble to be assigned together with those who are disobedient to the care of a single agent. (We Omahas have been working constantly, as you wish us to act for ourselves. The agent remains about a month at a time at the Winnebago Agency without seeing us, and that is very hard for us to endure.)

(Icta-basude said:)—If a man has two horses, one is apt to excel the other. If one walks straight, he thinks, "I hope that I will always know what is good for me." I am afraid of that nation, the Winnebagos, and I think, grandfather, that from this time on we ought to have separate agents. Though you may have already made all your arrangements for sending a new agent for both tribes, still we wish to tell you how it gives us trouble. (It is hard for us to have no one to attend to our business; so, grandfather, I send this to you to tell you. I think that it would be proper for my agent to live close to us, so that I could go to him and speak about my affairs whenever it becomes necessary. I have asked a man, who is one of your race, to write this. But these are not his words. They are the words of the seven principal men of the tribe.)

(Nanpewačē said:)—Grandfather, these men have spoken of the things which give them trouble. We know about the difficulty of having one agent for two tribes, so we ask that a business matter be attended to. There are many of us who would continue to improve the ground, and we would take the advice of a resident agent, and so we would progress in civilization year by year. But as it is now, that is difficult for us to do without an agent. You do something for us because you consider that it will benefit us, but I must tell you that it really injures us. The man beside whom I dwell is disobedient, and to have one agent with him will cause me to be in constant trouble. We do not wish to follow the bad ways of that man, the Winnebago.)

(Fire Chief said:)—Grandfather, all these men tell you what is troublesome. You have caused this. I do not accuse my agents. But I do wish you to make a change, giving us an agent of our own, and letting the Winnebagos have one of their own. There are other things hard to be endured, but now I speak only of this subject of separate agents. I hope that I may soon be allowed to visit my grandfather and speak to him face to face about this and other matters. These are my words, not the words of my friend whom I have asked to write this

for me. We write this to you after the resignation of one agent, Howard White, and before the arrival of another agent).

(Duba-maⁿçiⁿ said:—Grandfather, I send to you to speak about one subject. There is one man here whom I have caused to send news occasionally. Now that he has gone to Washington I have heard bad things about him, and I am afraid of him; *i. e.*, Charles P. Morgan, the interpreter. I hope that when he reaches you, and you receive this letter, you will discharge him from his office at once. The young men have assembled, and they have said so. They have given these words to us seven chiefs, so we send this to let you know what are our wishes and those of the tribe).

PAHAŅGA-MAⁿçiⁿ TO HIS BROTHER, SILAS WOOD, NIOBRARA. MARCH
29, 1880.

ǂede-gáhi Ictá-basúde éçaⁿba úwagiçai égaⁿ, nújĩnga amá
Fire Chief Icta-basude he too they have told as, boy the pl.
it to them sub.

ǂícaⁿi. "Çkí te," aí. Nújĩnga amá éǂícaⁿi. Caⁿ' gaⁿ' éçeu
are satis- You will be they Boy the pl. said it to Well, at any here
fied. coming back, say. sub. him. rate

çagçí te 'aⁿ' çĩngé çaⁿ'ja, caⁿ' nǎn'de ǂíudaⁿi çagçí té. 3
you will have nothing being although, yet heart theirs are you will have
returned the matter good come back.

ǂenúga-naⁿba, Naxéwakaⁿ, Húpeça, Haⁿ'akipa, Maqpiya-
ǂenuga-naⁿba, Naxewakaⁿ, Hupeça, Haⁿ'akipa, Maqpiya-

qága, Wakaⁿ'-maⁿçiⁿ, Wataⁿ-nǎjĩⁿ, Iⁿtcāñga-skǎ, ǂizi çĩnge,
qaga, Wakaⁿ-maⁿçiⁿ, Wataⁿ-najiⁿ, Weasel, ǂizi-çĩnge,

Jĩnga-gahige, kí ágaha nújĩnga bǂúga ínahiⁿi. "Çkí te," aí. 6
Boy Chief, and besides (them) boy all are willing. You will be they
returning say.

Céna weáçahaⁿ çaⁿ'ja, caⁿ' nújĩnga éçaⁿská amá eçégaⁿi
Enough I know about them, yet boy of the size the pl. they have
thought it sub. thought it

égaⁿ, uwíbça cuçéaçé. . . .
as, I tell it to I send it to
you you.

TRANSLATION.

The young men are satisfied because ǂede-gahi and Icta-basude have told them. They say, "You can return (to the Omaha Reservation)." The young men have said this to (Fire-Chief and Icta-basude). Though your return will affect nothing in your behalf, still they will be glad for you to return. ǂenuga-naⁿba, Naxewakaⁿ, Hupeça, Haⁿ'akipa, Maqpiya-qaga, Wakaⁿ-maⁿçiⁿ, Wataⁿ najiⁿ, Iⁿtcāñga-skǎ, ǂizi-çĩnge, Jĩnga-gahige, and all the other young men are willing, and they say, "You can return." I do not know any more about them, but I send to tell you what the young men, including all those of that size (?), have thought. (I am going away in seven days. This is the last letter that I will send you before I leave.)

ACAWAGE, A PONKA CHIEF, TO SOME PONKAS AT CARLISLE, PA.
DECEMBER, 1880.

- Nújiŋga naŋkáce, wiŋa^{n'}be cubcéé taí miŋke. E'a^{n'} čanájiⁿ
 Boy ye who are, I see you I will go to you (pl.). How you stand
- tě ga^{n'} íwiđaha^{n'} taí miŋke. Edádaⁿ nítaⁱ gě nípi xī,
 the at any rate I will know about you. What you work the pl. you do if,
 at in. ob. well
- 3 íwiđaha^{n'} ka^{n'}bča-qti-ma^{n'}. Čí wačaxigčitaⁱ tě číuda^{n'}i étai
 I know about you I have a strong desire. You you work for your- selves the it ought to be good for you
- áhaⁿ ebčégaⁿ. Kí nípi xī, a^{n'}qtičaxigčégaⁿ taí. Kí účitaⁿ
 ! I think it. And you do if, you will think highly of your- selves. And work
- wáqe ačí^{n'}i gě áčakípa-na^{n'} tai. Ca^{n'} wiŋa^{n'}be etégaⁿ, Kagé.
 white they the pl. you meet regu- will. Well, I see you apt, O Fourth-
 people have it in. ob. (them) larly son.
- 6 Cubcéé ka^{n'}bča. Wiŋa^{n'}be ka^{n'}bča. Waqí^{n'}ha čaⁿ níze xī, égaⁿ-
 I go to you I wish. I see you I wish. Paper the you when, just
 ob. receive it
- qti waqí^{n'}ha wi^{n'} uqčé'qtcí čéčuádi tíā^{n'}čakičé ka^{n'}bčégaⁿ.
 so paper one very soon to this place you send it here to me I hope.

NOTE.

This letter and the next three were dictated by the Ponka delega-
 tion when in Washington, prior to the departure of the writer (with
 the Ponka Commission appointed by President Hayes) to the Indian
 Territory and Nebraska. The four members of the Commission were
 Generals Crook and Miles, and Messrs. Stickney, of Washington, and
 Walter Allen, of Boston.

TRANSLATION.

O you boys, I will go to see you. At any rate, I will know how you
 are. I have a strong desire to know whether you are doing your work
 well. I think that if you work for yourselves it ought to be advan-
 tageous to you! And if you do it well, you can think highly of your-
 selves. You ought to undertake the different occupations of the white
 people. O fourth-son, I may see you. I wish to go to you. I wish to
 see you. When you receive this letter, I hope that you will send me
 very soon a letter just like it to this place.

FRANK LA FLÈCHE, SR., TO HIS DAUGHTER SUSANNE. DECEMBER, 1880.

Iígaⁿčai akádi naⁿbaⁿ' é'di aṅgáhii, aṅgúankiaí Kí
 Grandfather to the twice there we reached we talked to him. And
 sub.
 here.
 edádaⁿ aṅgáxai tě cetaⁿ' wágazuájí. Edádaⁿ wiⁿ uáwagičai
 what we have the so far is not straight. What one they have told
 done it to us
 éde, wiñ'kai xí, caⁿ'caⁿ xí, nān'de číudaⁿ etégaⁿ. Kí Monday 3
 but, they speak if, always if, heart good for apt. And Monday
 truly you
 tě'di edádaⁿ wágazuaⁿ'čě taí. Či é'di wébaⁿi. Caⁿ' ciñ'ga-
 on what we will make it straight. Again there they have And child-
 called us.
 jiñ'ga čaňká ctí wiⁿ' nié daⁿ'ctě t'aⁿ' xí, wazěčě úwawéci
 ren the ones too one pain perhaps has it if, doctor pay for many
 who
 wačá'í taí. Ěgičě aⁿčaⁿ'čanaⁿ'pě taí. Kí cěna íe tě cučé- 6
 you give will. Beware you fear me on ac- lest. And enough word the I send
 to them count of it
 wikičé. Naⁿpéčihi xí, účizě tě'di wágáxe čizá-gǎ. Aⁿ'ba
 to you. You hungry if, issue of at the debt take it. Day
 rations
 caṅgágčě taité ičápahaⁿ-májí. Ataⁿ' wágazu ičápahaⁿ tě-
 we shall start back to I do not know it. When straight I know it by
 you
 dñhi xí, cučéačě tá minke. Ěskana údaⁿqti wigíaⁿbaí 9
 the when, I will send it to you. Oh that very good I see you (pl.)
 time my own
 kaⁿbčégaⁿ.
 I hope.

TRANSLATION.

We have gone twice to the White House, where we spoke to the President. What we have done is not yet settled. They have told us one thing, and if they speak truly, and it continues, it ought to make you rejoice. We may reach a satisfactory conclusion on Monday next. On that day have we been invited (to go again to see the President). If one of the children becomes ill, employ the doctor and pay him. Do not wait to consult me! I have written you enough. Should you be hungry, get food on credit, which you can repay at the time of the issue of rations. I do not know on what day we shall start back to you. When I receive positive information on this point I will send you a letter. I hope to see you all in good health when I reach home.

MAⁿTCÍ'-HIⁿ-QTI, A PONKA, TO HIS WIFE MIⁿ-AKANDA. DECEMBER, 1880.

- Iígaⁿčai akádi naⁿbaⁿ aṅgáhii. Cetaⁿ wágazuáji. Wágazu
 Grandfather to the twice we reached So far it is not straight. Straight
 sub. there.
- tědíhi xi, údaⁿ etégaⁿ áhaⁿ ebégaⁿ. Wanágte čaṅká éskana
 by the that, good apt ! I think it. Domestic ani- the ones oh that
 time mals
- 3 iⁿčín'kihídai kaⁿbégaⁿ nūjiṅga amá isaṅ'ga wiwiṅa amá.
 they attend to I hope boy the (pl.) his younger my own the (pl.)
 mine sub. brother sub.
- Cin'gajin'ga wiⁿ nic daⁿetě t'aⁿ xi, wazéčě úwawéci
 Child one pain even he has it if, doctor pay
- wacá'i tai. Égičě aⁿčaⁿ'čanaⁿpe tai. Čěčuádi čínké cetaⁿ
 you will give it Beware lest you fear me on account In this place the one so far
 to them of it who
- 6 agíṅaⁿbě'-ctěwaⁿ-máji. Naⁿonaⁿ aⁿčín'. Iⁿ'tcaⁿ wáciⁿ. Agí aká
 I have not even looked at him, Feet slipping we are. Now they have The one who
 my own. us. is coming
 back
- akiwa uáwagíčě. Jaⁿ'be tat éskaⁿ ečégaⁿi. Gaⁿ čietaⁿi
 both I have told it to I shall see him they think it probable. And they finish
 them. it
- tědíhi xi, wágazu čaná'aⁿi etégaⁿi, cénujin'ga-mácě. Údaⁿ
 by the time straight you hear it apt, O ye young men. Good
 that
- 9 daⁿ'qti égaⁿ Iígaⁿčai aká wéčadaí. Wágazuáji égaⁿ céhe
 beyond so Grandfather the mentioned Not straight as I have
 measure to us. thought
 so
- cetaⁿ wágazu tě aⁿčaⁿ'bahaⁿ-báji. Ki aⁿ'ba cagčě tě cti
 so far straight the we do not know about it. And day I go the too
 homeward
- ičápahaⁿ-máji.
 I do not know it.

NOTES.

88, 3, nujiṅga ama isaṅga wiwiṅa ama, an unusual expression : nujiṅga ama wisaṅga ama might have been used. See letter of Macaⁿ-skā, on a subsequent page.

88, 5. Čěčuádi čínké, Čaču, one of his children at Carlisle, Pa.

88, 6. Agi aka akiwa, probably Inspector Haworth and the agent, who returned to the Ponkas in Indian Territory in January, 1881.

TRANSLATION.

We have gone twice to the President's House. Our business has not yet been settled. When it is settled I think that it may be good ! I hope that the young men, my younger brothers, will attend to my stock in my absence. If one of the children becomes ill, employ the doctor and pay him ! Beware lest you refuse through fear of me ! I have not yet even looked at the one who is here, my relation. We had to pass by him without stopping. The officials are keeping us at present (and

we have no chance to see any one else). I have told it to both of those who are coming back (?). They think that I shall see him. O ye young men, you may hear it correctly by the time that they complete the affair. The President mentioned to us something that was good beyond measure. I have said above that it was not yet settled; we do not know all about it. Nor do I know on what day I shall start homeward to you.

MA^NTCÚ-HI^N-QTI TO CAČÚ, AT CARLISLE, PA. DECEMBER, 1880.

Φέϑu atí hă, Iŕgaⁿčai ĩi tē'di. Wiŕaⁿ'be kaⁿ'bča-qti-maⁿ'
Here I have Grandfather vil- to the. I see you I strongly desire
come here lage

de, winaⁿ'onaⁿ atí. Iŕgaⁿčai aká wiŕaⁿ'be kaⁿ'bča xī, 3
ut, I passed by you I came Grandfather the I see you I wish if,
here sub.

áwagíbča xī, ínahiⁿ xī, wiŕaⁿ'be etégaⁿ hă. Čijiⁿ'čē aká
I tell it to him if, he is will- if, I see you apt Your elder the
ing brother sub.

tī égaⁿ čiaⁿ'cka aká ctī wan'giče aŕgátii. E'aⁿ' aŕxigčiwā-
so so your sister's the too all we have How we correct it for
son sub. come here.

ázu aŕgátii edádaⁿ aⁿčítaⁿ aŕgátii aⁿčictaⁿ tēdihi xī, aⁿčí- 6
our- we have what we work at we have we com- it arrives when, we see
elves come here come here plete it there

laⁿ'be etégaⁿi hă. Wáckaⁿ-égañ-gă céhe. Wáqe amá
you apt Do make an effort I think White the
and say people pl. sub.
that.

bigaⁿ'zai tē údaⁿ čigaⁿ'zai e wiⁿ' nípi xī'jī, wačiqpaniä'ji
have taught the good they have that one you do if, you not poor
you taught you well

etégaⁿ hă. Aⁿ'ba wiⁿ' wiŕaⁿ'ba-májī tē' iⁿ'teqí'-qti-naⁿ-maⁿ' 9
apt Day one I do not see you the it is usually very trouble-
(=as) some to me

čaⁿ'ja, caⁿ' égiče čaniⁿ'ta né kē'ja edádaⁿ údaⁿ wiⁿ', íčāčē-
though, yet behold you live you on ac- what good one, you can
count of

wáčē wiⁿ gáxečikičai xī ákihída-gă. Enáqtei údaⁿ ebčégaⁿ.
find it one they cause you to if attend to it. It only good I think it.
make it

Níkaciⁿ'ga ukéčiⁿ aⁿmaⁿ'čiⁿ kečaⁿ' čingé; wáqe amáčicaⁿ 12
Indian common we walked along (as a there is white on the side of the
road) in the past none; people pl. sub.

aⁿmaⁿ'čiⁿi é wéčigčaⁿ ejaⁿ kē wiañ'guhai. Kī ēē hă, wáqe
we walk it plan their the ob. we follow them. And that is it white
people

amá edádaⁿ čigaⁿ'zai xī, nípi xī, wéonaⁿaⁿ'čákičē taté Ka-
the pl. what they teach if, you do if, you shall cause me to be O
sub. you it well thankful.

géha, wániⁿ niŕké ciñ'gajin'ga wiwíja éskana ča'eiⁿ'čiⁿ'čákičē 15
friend, you who keep them child my own oh that you purposely cause
him, my own, to be

kaⁿbčégaⁿ. Wíḃčahaⁿ, čigáqčáⁿ čínkě' etí akíwaqti wíḃčahaⁿi
 I hope. I pray to you, your wife the one too both, indeed I pray to you
 who (pl.)

céhe. Aⁿ'ba čéčuádi Iḡgaⁿčai ēdi atí, ḡí epá tē. Kí e'aⁿ'
 I think On this day Grandfather there I have house his the And how
 and say that. come, ob.

3 niⁿ kě agíḡaⁿbe kaⁿ'bča. "Údaⁿqti najiⁿ' áhaⁿ" ebčégaⁿ ḡí,
 you the I see him, my I wish. Very good he stands ! I think it if,
 are own

iⁿ'čēqti-maⁿ' etégaⁿ.
 I am very glad apt.

NOTES.

89, 7. Wackaⁿ-egañ-gǎ, cehe. Rather, Wačáckaⁿ tégaⁿ céhe, *I say*
 you persevere in or. I say
 der that that
 (which I think),

that in order to incite you to persevere. (G.)

89, 10. caⁿ egičē čaniⁿja, etc. Another reading is as follows: caⁿ'
 égičē údaⁿ wiⁿ' íčačēwáčē-naⁿ' hǎ. Kí edádaⁿ wiⁿ' gáxečikičai ḡí, áki-
 hídagǎ, *yet you can be finding something good very often (i. e., you can*
be learning something else). And do you attend to what they cause you
to do. (G.)

90, 3, agíḡaⁿbe. Rather, wigíḡaⁿbe, *I see you, my own, if niⁿ (you*
are) be retained. But as this seems to be addressed to Captain Pratt,
it would be better to read, "Kí e'aⁿ' éiⁿte agíḡaⁿbe kaⁿ'bča, I wish to see
(my kinsman and learn) how he is."—Author.

TRANSLATION.

I have come hither to Washington. I have a strong desire to see you, but I passed you in coming (and I could not stop). As I wish to see you, if I tell the Commissioner and he is willing, I may see you. All of us have come, including your elder brother and your sister's son. We may see you after completing the work for which we came, that is, the straightening of our affairs in some manner. I say what I think in order to urge you to persevere. If you do well one of the good things which the white people teach you, you may become rich. Though it generally gives me much trouble not to see you for a single day, yet when they cause you to do one good thing, one thing which you can find, for the sake of your improvement, attend to it! I think that alone is good. There is no chance for us to continue to live as Indians, as we have been doing in the past: we walk towards the white people, and we follow them in carrying out their plans. That is it: you shall make me thankful to you if you do something well when the white people teach it to you. O friend, you who have the control of the Indian children (Capt. Pratt), I hope that you will cause my child to be treated kindly. I have said what I think because I petition to you and your wife too. On this day I have come to Washington, and

I have come to the house of the President. I wish to see you and observe how you are. If I think, "He is doing very well!" I shall have good cause for joy.

MA^NTCU-NILA TO MRS. AMOS ROSS. JANUARY, 1881.

Čisañ'ga t'e tē' čiha^{n'} xagé xigčát'e čé. Nā, Čusi
 Your younger brother is dead (=as) your mother weeping she kills her- self by crying. she goes. Why! Lucy
 Ájučiki eča^{n'}ba, čigí^{n'}ba-báji gíteqi héga-báji. Čéaka 3
 Angelique she too, she does not see you (pl. obj.), her own it is very difficult for her to bear. This one
 Sam aká wa'ú wiⁿ údaⁿqti gčā^{n'}i, ciñ'gajiñ'ga t'a^{n'}i, nújiñga.
 Sam the sub. woman one very good he married her, child he has, boy.
 Čisañ'ga t'e tē' cañ'ge wíⁿ údaⁿqti wiⁿ čingéačē. Čiha^{n'}
 Your younger brother is dead (=as) the horse my very good one I have given away. Your mother
 waqpániā'ji údaⁿqti juágčē.
 not poor very good I am with her.

NOTES.

Dictated at Ponka Agency, Indian Territory, by the husband of Ujañgedabi. The latter was the mother of Lucy Gayton (now the wife of Rev. Amos Ross), a ward of the writer in 1872-'73. Mrs. Ross is with her husband, who is a Santee Dakota, and also a missionary to the Dakotas at Pine Ridge Agency.

91, 1. Čisañga, *McClellan Gayton*, who died in 1880. Ájučiki, *Angelique*, was the youngest of the three. She died when she was eighteen, in 1884.

91, 3. Sam, Má'a-jiñ'ga, *Little Cottonwood*, or *Sam Gayton*, was the half brother (by the same mother) of Lucy, Mac, and Angelique.

The last two sentences were not recorded in Ponka.

TRANSLATION.

Your mother is going to cry herself to death, as she has heard of the death of your younger brother. Alas! Lucy and Angelique! she is in sore trouble because she can not see you. Sam has married a fine woman, and they have a child, a boy. When I heard that your younger brother was dead, I gave away one of my best horses. I live with your mother very comfortably, as we are not poor. (Send your two pictures to your mother very soon. I wish your husband to send me a red Cat-linite pipe by mail.)

NOTES.

Dictated at Ponka Agency, Ind. T., in January, 1881. Sent to another Ponka, Sedaⁿ-sabě or Maⁿteu daçiⁿ, then at the Old Ponka Reservation, in Dakota, on the Niobrara River. The style is not that of the usual Ponka, e. g., itaŋge wiwiŋa t'e (92, 8), instead of wiŋaŋge iⁿt'e; ciŋgajiŋga wiwiŋa cti t'e (92, 9), instead of ciŋgajiŋga cti iⁿt'e; wa'u wiŋa cti t'e (92, 9), instead of wa'u cti iⁿt'e; though both forms are used, *fide* G., an Omaha.

92, 2. Majaⁿ udaⁿ ctecte, etc. The words of Sedaⁿ-sabě, who had promised to return to the Indian Territory within a year and tell his people about the land on the Niobrara. Majaⁿ ɕaⁿ ūdaⁿ anájiⁿ ctectě-

Land the good I stand notwith-
waⁿ can' mé tēdihi xī, atí tá miŋke. Atí tēdihi xī, majaⁿ ɕaⁿ
stand- yet spring by the when, I will have come. I have by the when, land the
ing time that come time that

ubɕá atí tá miŋke. (G.)

I tell I will have come.
about it

92, 11. Aⁿɕasiɕaɕegaⁿ ɕaɕiⁿce, etc. Two readings of equal value given by G.: Aⁿɕasiɕaɕegaⁿ ɕaɕiⁿcé iⁿte waqiⁿha iaⁿɕakiɕegaⁿ eté xī,
You remember me you who per- paper you send to me a ought,
somewhat move haps little

and, Aⁿɕasiɕaɕe ɕaɕiⁿcé éiⁿte, waqiⁿha iaⁿɕakiɕé eté xī ("égaⁿ" being
You remember you who per- paper you send to ought somewhat
me move haps, me (or, a little)
omitted).

TRANSLATION.

You started back to the Old Agency very soon after we reached this land. You spoke of remaining there a year. You said, "Even if I continue to prosper in that land, I will return hither next spring and tell about that land." These young men, who were your associates, are well. Your wife, whom you left here, has not taken another husband. Should there be much sickness here, I will do what I can to enable them (your wife and other relations?) to live. Neither one of your two elder brothers has lost even a child. Your younger brother, ɕeje-hiⁿ-t'aⁿ, is working to-day. I myself have had trouble: my sister died last summer. Then my child and my wife died. Therefore, now, that there is no sickness (here), I have another wife. When I think of you I am continually in great trouble. You who continue to think of me should send me a letter. The time has now come when I can not go to see you, as I have joined the agency police force. For this work I receive pay in money. When they paid me the money the Commissioner of Indian Affairs gave me a horse. I have wished you to come to this place, and so I reserved the horse for you, but it was stolen. Therefore I did not send you a letter. I paid no attention to it. I am paying attention to the affairs of the tribe. (I have been wishing to send you a letter, and now a man has come who can write for me. Send me a letter quickly, as soon as you receive this, and let me know

how you are, O brother-in-law, Black Elk. I remember you, too, O Black Elk. I have no relations. I remember you always, and also your wife. Send me a red Catlinite pipe very soon. When you visit my Dakota relations, let me know whether they give you any horses. The woman whom I said that I have married is the younger wife of (the late) Big Elk. I married her. I have her.

MAⁿTCU-HIⁿ-QTI TO JENUGA-SABĚ, AT PONKA AGENCY, IND. T.
JANUARY, 1881.

- Majaⁿ kě wěahiděⁿqti čěču atí, Nicúde kě aaⁿbča atí
Land the at a great distance here I have Missouri the I aban- I hav
(lg. ob.) River (lg. ob.) doned it com
- Isaⁿyati majaⁿ ejaí kě'ja. Edádaⁿ čitaⁿi tě ataⁿ čictaⁿ xí'ji
Santee land their at the. What they work the how they fin- if
long ish it
- 3 cakí tá miñke áhaⁿ, ebčégaⁿ čaⁿ'ja, nié at'aⁿ tégaⁿ-naⁿ-maⁿ
I will reach you again ! (in so- I think it though, pain I have apt at in- I use,
liloquy) tervals
- aⁿwañ'kega tá miñke áhaⁿ, ebčégaⁿ agčiⁿ. Čiñ'gajin'ga čankč
I shall be sick ! (in so- I think it I sit. Children the ones
liloquy) who
- nié t'aⁿ xí'ji, wawéci tě ačizají etéde. Četaⁿ-naⁿ pí-maji
pain they have if, pay the you should not have So far I have not
grasped it lightly. reached there
- 6 hă, bčé čan'di ádaⁿ wágazuáji caⁿté waqin'ha čaⁿ cúčéáčč
I go (the land) there- not straight while yet paper the I send it to
to which fore (or, at ov. obj. you.
present so)

NOTES.

Maⁿtcu-hiⁿ-qti and Čahieča were the two Ponkas appointed, with Peter Primeau, the interpreter, as an embassy to Standing Bear and the other Ponkas at Niobrara. They were sent to urge them to return to the rest of the tribe. The proposal was rejected. Maⁿtcu-hiⁿ-qti was sick after sending this letter.

94, 5, ačizají etede (Ponka) = anizají etede (or, etegaⁿ, Omaha—G. This means the very opposite of its literal rendering. Compare, wačab pčjĩqti, *very bad clothing* (said in praise of good clothing), wačate pí jläjĩqtei, "*food very-not-bad,*" *very good food* (said of food that is bad

TRANSLATION.

After traveling a great distance I have reached here, near the Santee Reservation, having left the Missouri River. I have thought, "When the business to which they are attending is transacted, I will return to you;" but now I am thinking, "I am inclined to be ill (or, I have frequent indications of coming illness). I shall be ill." When the chi

ere ill, you should have given a large payment to the Indian
I have not yet been to the place of my destination, therefore
a letter to you before the business is settled.

CAHIEÇA TO CAÑGE-QÇA. JANUARY, 1881.

añ'ge nié t'a^{n'} ɣi'ji, ɕa^{n'} pi ésa ɣi'ji ákihi^{de} mak'a^{n'}
r sister pain she if, yet again lasting if, attending medicine
has longer to it
than was anticipated

ɕá-gă, wáqe wazéɕe uíɕa-gă. Gasáni ha^{n'}ega^{n'}tce ɣi,
n to give white doctor tell it to him. To-morrow morning when,
er, man

ⁿbe sátaⁿ cáde da^{n'}ɕtēa^{n'}, Ma^{n'}tcú-nájiⁿ ɣa^{n'}be etégaⁿ. 3
five six or, Standing Bear I see him apt.

li ɕiádi ma^{n'}zē uétiⁿ égaⁿ ɣa^{n'}be taté ebɕégaⁿ, Petáxa.
re your iron I hit it as I see him shall I think, Live Coal.
father for him

NOTES.

ɕa was a Yankton by birth. He married a Ponka woman and
opted into the tribe. His son Cañge-qça (Edward Jones) was
the author's scholars in 1872-'73. This letter was sent to Ponka
7, Ind. T.

, mak'a^{n'}, usually pronounced maka^{n'}.

. Petáxa, in Riggs's notation Petaga, probably a brother of
a. The name is equivalent to the Ponka "ɕede-zi."

TRANSLATION.

Did your sister become ill and the illness last much longer than
the symptoms indicate, let them attend to her and give her medi-
cine besides telling the white doctor to prescribe for her. I may see
Standing Bear to-morrow morning at five or six o'clock. After that I
will telegraph to your other father, Live Coal, whom I think that I
will visit.

U-HIⁿQTI TO AⁿPAⁿ-SKÁ, OMAHA AGENCY, NEBR. JANUARY,
1881.

ɣaɕé wiɣa^{n'}be kaⁿbɕégaⁿ-ɕti-ma^{n'} éde wiⁿa^{n'}ɔnaⁿ pí. Isa^{n'}-
ay I see you I have a strong inclination but I missed you I was San-
as I walked coming this way.

naja^{n'} ké'di atí há. Ki é gáɣa Macté maja^{n'} ké'ɣa 6
land at the I have . And that at that Warm land to the
lg. obj. come unseen place

ɕ, edádaⁿ wiⁿ wégaska^{n'}ɕe a^{n'}ɕagáji. Macté maja^{n'} ɕaⁿ
what one to test it you com- Warm land the
manded me. [=Indian Territory.] cv.
obj.

- uágacaⁿ hă éde iⁿ'tcaⁿ bŕictaⁿ. Ádaⁿ ě'di agŕiⁿ' tá miñke.
 I traversed it but now I have finished it. There-fore there I sit I will.
- Na'añ'-gă. Níaciⁿ'ga amá bŕúga éŕiçaⁿ'i, ádaⁿ Maⁿ'tcú-nájiⁿ
 Hear thou it! People the pl. all they have there-fore Standing Bear
 sub.
- 3 ĩñkŕ'di bŕé. Ĵéama níaciⁿ'ga amá waŕiçutaⁿ amádi ě'di
 to the st. an. I go. These persons the pl. they pull things among there
 obj. do it sub. straight those who do it
- maⁿbŕiⁿ', aⁿ'çiⁿ açaí. Kĩ e'aⁿ' gáxe tá-aka tŕ' Maⁿ'tcú-nájiⁿ
 I walk, having they go. And how perhaps he will do it Standing Bear
 me (speaker is uncertain)
- aká ě'di pí tŕ'di. Kĩ é içápahaⁿ kaⁿ'bŕa bŕé. Kĩ níaciⁿ'ga
 the there I when. And that I know it I wish I go. And people
 sub. reach him (Indians)
- 6 Pañ'ka amá ɸa'éçiçŕ tcábe, aná'aⁿ, júga ɸiqtci. Gaⁿ edáda^r
 Ponkas the pl. they (?) very, I heard it, body your very And what
 sub. pitied you self.
- weŕéckaxe teçaⁿ' gisiçai égaⁿ ɸa'éçiçŕ-naⁿ'i: é gáté uwíbɸa
 you did for us in the they re- as they have usually that that I tell you
 past member it pitied you: thing thing
- kaⁿ'bŕa-qti gaⁿ' uwíbɸa. Kĩ ɸéçu usní kŕ'di maⁿbŕiⁿ' teçanⁿ'di
 I wish very so I tell you. And here cold in the I walked in the past
- 9 aⁿwaⁿ'qpani-naⁿ-maⁿ' aⁿ'ctaⁿ'be-naⁿ'i hă. Iⁿ'tcaⁿ Macté majaⁿ'
 I was usually poor you saw me regularly Now Warm land
- kŕ'ja pí tŕ'di aⁿwaⁿ'qpani-máji miñké áhaⁿ, ebŕégaⁿ. Jŕská
 to the I at the I am not poor I who sit ! (in I think. Cows
 reached past time thought) I think. (oxen)
- áhigi wábçiⁿ hă. Cañ'ge ctĩ áhigi wábçiⁿ hă, majaⁿ' ɸaⁿ'
 many I have Horse too many I have them land the
 them
- 12 ctĩ údaⁿqti abçiⁿ', ɣí tŕ' ctĩ sagíqti abçiⁿ'. Waqiⁿ'ha ɸaⁿ'
 too very good I have it, house the too very firm I have it. Paper the
 obj. tall
- iⁿɸéna-naⁿ ɸaⁿ'ja, wi'í-máji; aⁿ'baçé wi'í hă. Gaⁿ' wiqaⁿ'be
 you begged of though, I did not give to-day I give And I see 171
 me usually it to you; it to you
- ékigaⁿqtiaⁿ', naⁿbúwibɸaⁿ' égaⁿqti céhe hă.
 just like it, I shake your hand just so I said
 that

NOTES.

This letter was apparently written in order to influence the Omahas to join the Ponkas in the Indian Territory.

After dictating the above, Maⁿ'tcu-hiⁿqti added the following, recorded only in English: "Look out for us on Friday or Saturday, as we go down (on the cars) by Sloan Station, Iowa. Come over the Missouri River,

f possible. I am here with my brother-in-law Cheyenne and Mahiⁿ-kă (White Rock, or Peter Primeau), the captain of the Ponka police force."

TRANSLATION.

I am very desirous to see you to-day, but I passed you in coming hither. I have come to (the border of) the Santee Reservation. When I was going to the Indian Territory you commanded me to test one thing. I traveled all over the Indian Territory (before accomplishing it), but now I have completed it. Therefore I will dwell there. Hear it! All the people (on the Ponka Reservation in the Indian Territory) have said it to him (Standing Bear), therefore I am going to (the place where) Standing Bear (dwells). I have accompanied these persons who are rectifying our affairs; they are taking me with them. When I reach Standing Bear, perhaps he will come to some decision. I go because I wish to know it. The Ponka people, as I have heard, have been very kind to you personally. They have generally been kind to you because they remember what you did for them in the past. I tell you because I have a strong desire to tell you that. When I used to spend the winters here, I was usually poor, and you saw me in that condition. But now, since I have been living in the Indian Territory, I think, "I am not poor!" I have many horses and cattle. I have a very good farm and a well-built house. You have been asking me to write to you, but I have not done so heretofore. I send you a letter to-day. I think that it is just as if I saw you and shook hands with you.

CAHIEÇA TO HE-SAⁿ-ÇIÑKE. SAME DAY.

Gata ⁿ 'adi	çana ⁿ '	éi ⁿ te	wigíka ⁿ bça'-qti-na ⁿ -ma ⁿ '	hă.	Waná-
At last	you may be grown	I am generally very anxious to have	you, my own		Domestic ani-
gçe	i ⁿ çi ⁿ 'kida	a ⁿ çi ⁿ 'ge.	Wisíçě-na ⁿ -ma ⁿ '	hă.	Céçu Umáha-
mal	to watch over mine for me	I have none.	I am usually thinking of you		Yonder among the Oma-
mádi	ma ⁿ ni ⁿ '	tě	waçíqpaçi ⁿ	íwixuhé.	Ě'be Umáha wi ⁿ 3
has	you walk	the	you are poor	I apprehend it for you.	Who Omaha one
Pañ'kaça	çé	xí,	uçuíhe	í-gă.	
to the Ponkas	goes	if,	following him	be coming.	

NOTE.

He-saⁿ-çiñke was probably related to Cahieça.

TRANSLATION.

As you are probably grown by this time, I am very anxious to have you with me again. I have nobody to attend to my domestic animals.



I am generally thinking of you. I am afraid that you will become if you remain with the Omahas. If any Omaha goes to the Pon accompany him.

PETER PRIMEAU TO AGENT W. W. WHITING, PONKA AGENCY, INI

- Uágacaⁿ pi tē' edádaⁿ aⁿ'čagáji xī, égaⁿqti dāxe kaⁿ'
 I travel I was when what you com- if, just so I do I wi
 coming mandated me
- Níkaciⁿ'ga amá cti égičaⁿ'i ádaⁿ pí hă. Učúagčé'qti wi
 People the pl. too they paid there- I was Without intermis- I res
 sub. it to him fore coming sion ber
- 3 maⁿbčeiⁿ'. *Captain Martin* cti asičč maⁿbčeiⁿ'. Éskana a
 I walk. Captain Martin too I remem- I walk. Oh that y
 ber him
- sičáčč kaⁿ'bčégaⁿ. Maⁿtcú - nájiⁿ čitaⁿ'i tē Iłigaⁿ'čai č
 member I hope. Standing Bear they work the Grandfather t
 me
- edádaⁿ gáxai tē waⁿ'gičč'qti wágazúqti ičápahaⁿ kaⁿ'
 what they do the all very straight-very I know it I w
 I w
- 6 ádaⁿ níkagáli naⁿ'ba juáwagčē maⁿbčeiⁿ'. Kí wágazu et
 there- chief two I with them I walk. And straight
 fore
- áhaⁿ, ebčégaⁿ. Cēna égipe. Kí áji égipe tē. Wa'ú wi
 ! (du I think. Enough I have And an- I say it will. Woman
 thought), said it. other
- commissary tē'di edádaⁿ gaⁿ'čai xī, ča'í kaⁿ'bčégaⁿ, iⁿčéčj
 commissary at the what she desires if, you give I hope, you wr
 to her m
- 9 kaⁿ'bčégaⁿ, wí. *Joe Sherman* učéwiⁿ ačiⁿ' aká cti uč
 I hope, I. Joe Sherman collected he has the too you
 sub. t
- kaⁿ'bčégaⁿ: wa'ú wiwíja edádaⁿ gaⁿ'čai xī, 'í kaⁿ'ebč
 I hope: woman my what she desires when, he I hope t
 gives to her
- Wataⁿ'zi d'úba *Joe Sherman* wa'ú wiwíja 'í kaⁿ'ebč
 Corn some Joe Sherman woman my he I hope t
 gives to her
- 12 Jēnúga-skā asičč-naⁿ-maⁿ': uíča-gă. Wanáče tē ákil
 White Buffalo Bull I usually think of him: tell him. Policeman the he g
 hi
- qtiaⁿ' tē. Gasáni Maⁿtcú - nájiⁿ jaⁿ'be tá minke.
 atten- let. To-morrow Standing Bear I see him I will.
 tion

TRANSLATION.

I desire to do just as you commanded me when I started on journey. I came hither because the Indians, too, said so. I can to think of you without the slightest intermission. I also contin think of Captain Martin. I hope that you (two) will remember m continue with the two chiefs (Cheyenne and Hairy Bear) because I

to have a full knowledge of everything that the President does in settling the difficulty with (or, case of) Standing Bear. I think "It is apt to end well!" I have said enough on this point. I will speak of something else. When my wife desires any article from the commissary, I hope that you will give it to her and charge it to my account. I also hope that you will give instructions to that effect to Joe Sherman, the keeper of the commissary. I hope that Joe Sherman will give some corn to my wife. Tell *Jenúga-skă* that I am always thinking about him. He should be paying strict attention to the police force (in my absence). I will see Standing Bear to-morrow.

JALAŃGA-NAJIN JINGA TO STANDING BEAR.

- Ca^{n'} a^{n'}bačé, ji^{n'}čéha, íe wi^{n'}áqtcí wawí^{n'}đaxu cučéačé.
Well, to-day, elder brother, word just one I write something to you I send it to you.
- Máčadi Ma^{n'}akibana^{n'} amá cakí xǐ, kí i^{n'}čécka^{n'}náqtia^{n'}i
Last winter Ma^{n'}akibana^{n'} the mv. he when, to you had a strong desire
for me
- éga^{n'} i^{n'}wi^{n'}čá agčí. Ha. A^{n'}bačé wawí^{n'}đaxu cučéačé. Kí 3
as to tell me he had come back. ¶ To-day I write something to you I send it to you. To reach home yonder
- i^{n'}čécka^{n'}náqti xǐ, ji^{n'}čéha, a^{n'}nize cka^{n'}na ka^{n'}bčéga^{n'}. Ca^{n'}
you have a strong desire for me if, elder brother, you receive me you wish I hope. Well,
- Pa^{n'}ka amá níkagáhi amá čéama, ji^{n'}čéha, úcka^{n'} i^{n'}uda^{n'}qti
Ponka the pl. sub. chief the pl. sub. these, elder brother, deed not very good
- máji éga^{n'}. Awáxi^{n'}gčita^{n'} éga^{n'}, ji^{n'}čéha, wáqe amá i^{n'}wi^{n'}čá^{n'} 6
for me somewhat. I work for myself as, elder brother, white people the pl. sub. have helped me
- qti^{n'}i. Kí níkagáhi amá éč há, ji^{n'}čéha, gíteqi tč. I^{n'}uda^{n'}-
greatly. And chief the pl. sub. they are the ones elder brother, difficult the. Not good for one
- máji, ehé tč. Pa^{n'}ka amá cagčé amá a^{n'}ča^{n'}baha^{n'}qti^{n'}i
for me, I said it the. Ponkas the pl. sub. those who have gone homeward to you they know full well about me
- úcka^{n'} tč. Níkaci^{n'}ga na^{n'}bá ni^{n'} éi^{n'}te, áma čagčé, kí áma 9
deed the. Men two you are perhaps, the one you started and the other
- Wé's'a-ja^{n'}ga čéču t'éč há. Ji agčí^{n'} tč si-úgajáde gčéba-
Big Snake here he died House I sit the stride twen-
- na^{n'}ba qai tč. Áci éča^{n'}be pí xǐ, mi^{n'}qč kč ja^{n'}be-na^{n'}ma^{n'}
ty he was the. Out of going out I am when, grave the lg. ob. I see it regularly.
buried doors side again rive
- Ci^{n'}gajin^{n'}ga-ma čé-ma wináqtcí u'a^{n'}čingčé^{n'}qti ga^{n'} ča'éawa- 12
Chiefren (pl. ob.) these (pl. ob.) I alone for nothing at all at any rate I pity them,

gičé-naⁿ-maⁿ'. Awágiŋaⁿ'be hă. Ciŋ'gajiŋ'ga čéama údaⁿqti
 my kindred, usually. I look after them, Children these very good
 my own

maⁿčín'i, wakéga-báji maⁿčín'i. Caⁿ' aⁿ'bačé gaⁿ', wisíčé gaⁿ',
 they walk, they are not sick they walk. Well, to-day at any rate, I remember you

3 wawídxu cučéačé. Caⁿ' Maⁿtcú-ŋaŋga núgeádi t'e. Caⁿ'
 I write to you I send it to you. Well, Big Bear last summer died. Well,
 about something

enáqti uqpáčé, ucté amá nié-čínŋ'ú údaⁿqti maⁿčín'i. Caⁿ',
 only he has fallen, the rest without pain very good they walk. Well,
 without

jiⁿčéha, čéama níkačín'ga ikágewačéčé-ma, éskana wackaⁿ'
 elder brother, those persons those whom you regard as oh that persevering
 friends.

6 júwačagígte kaⁿbégaⁿ. ... Caŋgé-hiⁿ-zí cti aná'aⁿ kaⁿ'
 you be with them, I hope. Yellow Horse too I hear him I
 your own

bégaⁿ. ... Índé qága aká cagčé 'íčai éde, íčánite hă. ...
 hope. Face rough the sub. to go back he but, I forbade him
 to you promised

Pahan'gadi cagčé 'íčé xi, cagčá-máji. Ciŋ'gajiŋ'ga iⁿ'wa-
 Formerly to go back I when, I did not go back Child sick
 to you promised to you.

9 kega égaⁿ, cagčá-máji.
 for me as, I did not go back to you.

NOTES.

When the author was at the Kaw Agency, Ind. T., ŋaŋaŋga-najiⁿ jiŋga (one of his former scholars in 1871, at the old agency in Dakota) visited the Kaws or Kansas. He dictated the above letter January 2, 1883. Standing Bear was then on the old reservation in Dakota, about three miles from Niobrara, Nebr. ŋaŋaŋga-najiⁿ jiŋga is now called ŋenuga-zi. See the second letter after this and note on page 105.

99, 7, giteqi tē. ŋaŋaŋga-najiⁿ jiŋga said that the chiefs were opposed to progress in the tribe.

100, 3. Maⁿtcu-ŋaŋga, Big Grizzly Bear, or Tim Potter, a chief of the Wajaje gens. Taught by the author in the afternoon school at the Ponka Mission, Dak. T., 1871. Subsequently employed by him. He could read English very well, giving the proper accents and intonations.

TRANSLATION.

O elder brother, I write to you to-day about one subject. Last winter Maⁿakibanaⁿ went to see you, and on his return to our agency he told me that you were very desirous for me to return to the old reservation. So I to you write to-day. O elder brother, if you are very anxious for me to rejoin you there, I hope that you wish to receive me (as one of the tribe). O elder brother, these Ponka chiefs are not exactly kind to me. Elder brother, the white people have been aiding me as much as they could, because I work for myself. But, elder brother, it is the chief

who make the trouble. I have said that they have not been kind to me. The Ponkas who started back to the old land, knew full well about my troubles to which I now refer. Of you two men, one has gone back, that is yourself; the other one, Big Snake, died here. He was buried twenty yards from my house. Whenever I go out of doors I behold his grave. Only I have been kind to these his (orphan) children, from time to time, though I have given them nothing. I have had the oversight of them. These children continue to prosper, and they are in good health. I send you a letter to-day because I remember you. Big Grizzly Bear died last summer. He is the only one who has been lost; the others continue well and prosperous. O elder brother, I hope that you and those Indians with you will unite in persevering. . . . I also hope to hear from Yellow Horse. . . . Rough Face spoke of going to join you, but I forbade him. . . . I did not start to (join) you formerly, when I spoke of doing so. I did not start because my child was sick.

HEHAKA MANI TO JAČI^N-NA^NPAJĪ. 1878.

Jačiⁿ-naⁿpajĪ: Kagéha, waqiⁿ'ha wiⁿ' aⁿčá'i xĭ, wéčigčáⁿ
Fears not the sight of a Pawnee: O friend, letter one you gave when, plan

wiⁿ' údaⁿqti wiⁿ' iⁿčéna éde, iⁿ'taⁿ wéčigčáⁿ čingé'qtiaⁿ me
one very good one you begged but, now plan none at all (?)

(sic) kaⁿ'bča égaⁿ edádaⁿ edéha-máji taté hă. Wéčigčáⁿ 3
I hope (?) what I say I not shall Plan

płaji čingée hă, wéčigčáⁿ údaⁿ-onaⁿ caⁿ'caⁿ aⁿč'iⁿ'i hă. Gañ'xĭ
bad there is none plan good only always we are And then

edádaⁿ úckaⁿ é wáčaké iⁿte ičápahaⁿ-máji hă, kagéha.
what deed that you mean it per-haps I know it I not O friend.

Aⁿčáⁿ'čá'iⁿ'gai tečaⁿ' iⁿ'taⁿ wéčigčáⁿ wiⁿ' iⁿčéckaxai éiⁿte 6
You (pl.) ignored me what in the past now plan one you make for me per-haps

čútaⁿ iⁿwiⁿ'čáona kaⁿ'bča hă. Gañ'xĭ íwi'íⁿ'ga-bádaⁿ čí
straight you tell me I wish And then I ignored you and (pl.) you (pl.)

aⁿčáⁿ'čá'iⁿ'gai égaⁿ wéčigčáⁿ wiⁿ' údaⁿ aná'aⁿ kaⁿ'bča hă.
you (pl.) ignored me as plan one good I hear it I wish

Heháka Mání. 9
Elk Walks.

NOTES.

Heháka-mani's mother was an Omaha. He is the chief of a Yankton gens. When the author met him at the Omaha Agency in 1878, he found that Heháka-mani could read and write his native tongue, the

Yankton dialect of the Dakota. In the course of an hour Heliakamani learned the additional characters required for writing Omaha, and after his return home he sent the accompanying Omaha letter, written in detached syllables. Being a Yankton, he is used to writing "k" before "d," so in writing Omaha he retained the "k" (instead of using "g") before "ϕ" (=dh).

101, 2, me, not intelligible to the author.

101, 3, kaⁿbϕa egaⁿ, probably intended for "kaⁿbϕegaⁿ."

TRANSLATION.

To ɬaɬiⁿ-naⁿpajɪ: O friend, when you wrote to me you requested me to come to a very good decision; but now I do not wish to form any plan whatever, and so I shall say nothing. We are not contemplating any plan that will be bad (for you), we are always planning what is good. But, my friend, I do not know to what course of action you refer in your letter. You ignored me formerly, and now that you come to a decision in my behalf, I wish you to tell me just what it is. And as I ignored you Omahas, and you Omahas ignored me in the past, I wish to hear one good plan that you have made.

(Signed)

WALKING ELK.

LENUGA-ZI TO THE ACTING COMMISSIONER OF INDIAN AFFAIRS
(R. V. BELT).

- ɪɪgaⁿɬaɪ jiⁿga nɪkaciⁿga ukéɬiⁿ wéɬagionígɬaⁿ niⁿké, caⁿ
 Grandfather small Indian you decide for them, you who at any
 your own (sit), rate
- aⁿ'baɬé gaⁿ íe naⁿ'ba na'aⁿ'wikiɬé te. Nɪkaciⁿga wiⁿ'
 this day so (?) word two I cause you to hear will. Person one
- 3 ikágeáɬé hǎ'. Mr. Dorsey waɬítaⁿaⁿ'kiɬé 'íɬé gaⁿ' iⁿ'baⁿ
 I have him for Mr. Dorsey to cause me to work prom- as called
 a friend ised me
- égaⁿ atí hǎ. Kɪ pí taté'di nɪkaciⁿga amá unaⁿ'ctaⁿ depot
 as I have And when I was about Indian the pl. stopping place depot
 come to start hither sub.
- té'di áhigíqti aⁿɬaⁿ'waⁿhe atí Paⁿ'ka amá. Kɪ íe wiⁿ' uwí-
 at the very many following close they came Ponka the pl. And word one I tell
 behind me sub.
- 6 bɬa te, aí Paⁿ'ka amá. Ná, ɪɪgaⁿɬaɪ ɬinké'di cí tě íe wiⁿ'
 you shall, said Ponka the pl. (Intj.) Grand- to the st. you when word one
 sub. See father ob. reach there
- uɬéna te hǎ'. Majaⁿ' ɬaⁿ ɬéɬaⁿ ɬéskǎ uwá'aⁿ'si-naⁿ'i édegaⁿ
 you tell shall Land the this cattle they often leap (on it) but (or, as
 to him place place (ob.) in the past)
- wéteqi tcábai. Kɪ naⁿ' kúge gɬéba-sátǎ aⁿɬaⁿ'ɬiⁿwiⁿ'i majaⁿ'
 difficult it is very. And only box sixty we have bought it land
 for us with

ɕaⁿ, aŋgútai maja^{n'} ɕaⁿ. Kí jaⁿ ɕínaŋge-^{a'}sagi maja^{n'} ɕaⁿ ánañ-
 the place (ob.), it is ours land the place (ob.). And wagon swift land the place (ob.) runs

gai. Ugɕádiⁿ tē sí gɕébaⁿhiwiⁿ aŋ'gua^{n'} 'ii: kúge wi^{n'} kí ɛ'di
 on. Width the foot one hundred we lent them: (?) box one and there

gɕébaⁿhiwiⁿ déɕaⁿba wa'fi há, úwawéci. Kí wáqe áji amá Okla- 3
 hundred seven were given to us pay to the tribe. And white dif. the pl. Okla-
 people ferent sub.

homa eɕátaⁿ ɕéskā-má wa'i^{n'} agíi tē Pañ'ka maja^{n'}adi úbaqpáɕai
 homa from the cattle carrying were the Ponka on the land they push them
 (in the return- and make
 cars) ing them fall

t'e-má. Maja^{n'} ɕaⁿ píäji hégaji, ɕiga^{n'}ha, wegáxai. Maja^{n'}
 the dead ones. Land the bad exceed- O grandfather, they have Land
 ingly, made it for us.

ɕaⁿ bɕúga waqwi^{n'}. Kí ná iɕádiɕai wi^{n'} waŋ'gaɕiⁿ. Kí 6
 the whole offensive. And See agent one we have them. And
 here! (?)

aŋ'guaⁿwaŋ'giɕai: "Dadíha, maja^{n'} ɕaⁿ píäji hégaji wáxai,"
 we told it to them: O father, land the ob. bad very made us,

aⁿɕa^{n'}i ɕa^{n'}ja iɕádiɕai aká uáwagiɕa^{n'} ctéwaⁿ-báji. Ádaⁿ
 we said though agent the sub. helped us at least not. There-
 fore

níkaci^{n'}ga aŋ'gaɕiⁿ aŋgúkikiai égaⁿ, "Íɕigaⁿɕai Commissioner 9
 people who mv. we talked to- as, Grandfather Commissioner
 gether

ɕiŋké uíɕa ctécte údaⁿ há," aⁿɕa^{n'}i égaⁿ, ma^{n'}zěskā uɕéwiⁿañ-
 the st. to tell at any good we said as, money we col-
 ob. him rate (?)

kiɕai, gɕébaⁿhiwiⁿ na^{n'}ba uɕéwiⁿañkiɕai. Kí íhua^{n'}ɕiɕa-báji
 lected, hundred two we collected. And not consulting you

ɕida^{n'}be tai tē gíteqi égaⁿ uwíɕa te, aí, ɕégaⁿ atí ɕí. 12
 to see you will the difficult as I tell you shall, they thus I have when.
 for one said, come

Ma^{n'}zěskā ínaŋge tē aŋgútai há. Éskana níkaci^{n'}ga na^{n'}bá-
 Money "for roll- the is ours Oh that persen two
 ing" col. ob.

qtcí tí ka^{n'}bɕéga^{n'}, uáwagiɕa^{n'} ka^{n'} ebɕégaⁿ. Maja^{n'} ɕaⁿ,
 just come I hope, to help us I hope. Land the
 hither place (ob.)

ɕiga^{n'}ha, ɕéskā amá uwá'aⁿsi-na^{n'} ca^{n'}caⁿi há, ádaⁿ 'íɕé iⁿwiñ'- 15
 O grand- cattle the pl. they are always leaping (on it) there- to speak we wish
 father, sub. fore about it

gaⁿɕai há níkaci^{n'}ga bɕúga. Éskana wéagiɕiwaⁿgázu ka^{n'}aⁿ-
 them people all. Oh that to straighten our affairs we
 for us

ɕa^{n'}ɕai. ... Edádaⁿ edéce ɕa'éwaɕáɕé íniɕa^{n'} ɕí éskana
 hope. What you say you pity us you decide when Oh that
 something

uqɕé qtcí ma^{n'}zě uɕátiⁿ-da^{n'} Pañ'ka ɕañkáɕa uwaɕaginá ɕéɕaɕé 18
 very soon iron you hit it when Ponka to them you tell them you send

ka^{n'} ebɕégaⁿ. (Wícti ma^{n'}zě 'uátiⁿ-da^{n'} uáwagiɕa ɕéaɕé tá
 I hope. I too iron I hit it when I tell them I will

- minke.) (Pañ'ka ma^{n'}zěškā' tē 'iāčē ka^{n'}bča.) Hau. Īe wī
 send. Ponka money the I speak I wish. ¶ Word or
 about
- ṛiga^{n'}ha, āji cī uwībča tā minke. Pañ'ka nīkagāhi an
 O grand- dif. again I will tell you. Ponka chief the
 father, ferent sul
- 3 ṛiga^{n'}ha, cēcu atīi tē. Kī úwačakiē ga^{n'} gēwačagece: "Maṛ
 O grand- here they (past And you talked and you said as follows Land
 father, came sign). to them: to them:
- učagči^{n'} ča^{n'} ēdi čagči^{n'} taité. Waṛigčita^{n'}i-gā. Lī ṛix
 you sit in the place there you (pl.) shall sit. Work for yourselves. House mak
 (ob.)
- xai-gā," ecé tē. "Lī čaṛigčasai tē ṛixaxai-gā. Ēgi
 for your- you (past House you cut for your- when make for your- At
 selves, said sign). selves with axes selves. lengt
- 6 wawéci nize taité," ecé tē. "Kī wanágče cañ'ge wacka^{n'}ṛaṇ
 pay you shall receive, you (past And domestic ani- horse strong
 said sign). mal
- wáni^{n'}-máce, ṛan'de čipúbai-gā. Jan'de wēga^{n'}ze wi^{n'} ma^{n'}zěš
 you who have them, ground work it fine. Ground measure one money
 na^{n'}ba ičičáwa tai," ecé tē. "Wēga^{n'}ze gčēba níubē
 two shall be reckoned for you (past Measure ten you work
 you, said sign). fine
- 9 gčēba-na^{n'}ba nize tai," ecé tē. Kī níkaci^{n'}ga minké,
 twenty you shall receive, you (past And person I who am,
 said sign).
- minké, ṛiga^{n'}ha, a^{n'}wa^{n'}cka^{n'}ṛaṇ'ga héga-máji. Cañ'ge ja^{n'} na^{n'}
 I who am, O grand- I was strong I was very. Horse wood tv
 father, (=span)
- wábčē^{n'} áda^{n'} a^{n'}wa^{n'}cka^{n'}ṛaṇ'ga héga-máji, ehé tē. Wí-
 I had them there- I was strong I was very, I said (past I also
 fore sign).
- 12 pahañ'ga ṛí tē agčičta^{n'}, sí gčēba-na^{n'}ba kī ēdi dūba i
 first house the I finished mine foot twenty and there four le
 std. ob.
- tē, ugčádi^{n'} tē agči^{n'}-cádē. Hau. Jan'de ča^{n'} wēga^{n'}ze agč
 the, width the sixteen. ¶ Ground the measure six
 part(ob.)
- cádē wíqtcī cī aṛigčipúbē pahañ'ga. Kī ičádičai aká a^{n'}d
 teen I myself again I made it fine first. And agent the sa
 for myself sub.
- 15 bai tē qta^{n'}čē héga-báji, a^{n'}wa^{n'}sisige, ai, wačita^{n'} úda^{n'},
 me when he liked exceedingly, I was active, he work good,
 me said,
- Ičádičai aká ĩe wí^{n'} égiča^{n'}: "Little Warrior ṛí wí^{n'}
 Agent the word one. said to (me): Little Warrior house one
 sub.
- ckaxe tai. Nícta^{n'} ṛí, ma^{n'}zěškā agči^{n'}sátā^{n'} nize te há',"
 make for shall. You fin- when, money fifteen you re- shall
 him ish it ceive it
- 18 Ēga^{n'} cī ĩe wí^{n'} égiča^{n'} pí tē. "Maja^{n'} ča^{n'} wēga^{n'}ze gčē
 So again word one he said to I when. Land the measure te
 (me) reach- ed there (ob.)
- čénipúbē te há'," ai. Ga^{n'} dāxe geča^{n'} cī bēičta^{n'}
 you make please he And I made the things again I finished
 fine for him said. in the past

1aⁿ zēs^{kā} gē^{ba}-naⁿba cī aⁿfi. Kī cī égi^{te} ie wiⁿ égi^{ca}ⁿ
 Money twenty again he Ard again at word one he said to
 gave to me. length (me)

čá^{di}čai aká: "Macdonald majaⁿ wégaⁿze gē^{ba} iⁿčéni-
 agent the sub.: Macdonald land measure ten you make

úbě te hā', "aí aká ičá^{di}čai aká. Ěⁿdi pí égaⁿ dā^xe hā. 3
 ne for please was saying agent the sub. There I as I made it
 me reached

čí^{cta}ⁿ xī, caⁿ'ge aká u^{jé}ča-báji caⁿ'aká wackaⁿ'jaⁿgaí.
 finished when, horse the col. were not weary then, but
 sub. would be so later

1aⁿ'ge aká wackaⁿ'jaⁿga uctě'-qti gaⁿ wégaⁿze sātāⁿ wíqtci
 Horse the col. strong remained ex- as measure five I myself
 sub. ceedingly

áxi^{gi}čig^{ca}ⁿ axí^daxe. Hau, I^{gi}gaⁿčai-ā! Agēⁿ'-sātāⁿ bē^{cta}ⁿ 6
 ciding for myself I made for myself. Ho, O thou whom they
 call grandfather! Fifteen I finished

aⁿ ěⁿdi pí égaⁿ ičá^{di}čai aká "Maⁿ'zēs^{kā} tē' qá^{ca} gē^{ca}čē
 is there I as agent the sub. Money the back to I have
 arrived ob. the start- ing place sent back

čí^{cta}ⁿ-qti-maⁿ," aí. Paⁿ'ka aká Macdonald aká caⁿ'ge
 have already finished, he said. Ponka the sub. Macdonald the sub. horse

1aⁿwēci ewēna-naⁿ-maⁿ. "I^{gi}gaⁿčai aká ičá^{di}čai écaⁿba 9
 pay I asked for them often. President the sub. agent he too

1aⁿwēci wēna-gā," iⁿčín'ge-naⁿi. Kī caⁿ'ge wačítaⁿawá-
 pay ask from them, he said to me often. And horse those that I caused

ičé-ma dūba wiⁿ ctēwaⁿ gaskí iⁿ't'e, t'éagi^{čé}, ádaⁿ nān'^de
 to work four one even mine nearly died from I killed my there- heart
 shortness of breath, own fore

1'ča-máji caⁿ'caⁿ, gaⁿ uwí^bča aⁿ'bačé.
 I am sad always, so I tell you this day.

12

NOTES.

Jenuga-zi, or Yellow Buffalo-bull, was known in 1871 as Ja^{ga}ñga-
 rajiⁿ jiñga, or Standing Buffalo, jr. See Contr. N. A. Ethn., Vol. VI,
 pt. ii, pp. 609, 613, 633, and 639. In the spring of 1889 Jenuga-zi came
 to Washington to assist the author in revising his Ponka linguistic
 material. The two letters dictated by this Indian are peculiar on ac-
 count of the number of English words which have been adopted.

This text consists of the address made to Acting Commissioner Belt
 a few days after it was dictated in the original to the author.

103, 4-5, uba^{ga}čai t'e-ma. They make the dead cattle "fall to the
 ground from the floor of the car."

103, 6, ná. A peculiar use, as this word is generally an interjection,
 ie! bosh! bother!

103, 6. Wañgačaiⁿ used where añačaiⁿ would have been expected; so
 ñguiⁿčai might have been used instead of añaⁿwañgačai (a peculiar

form of aĩguaĩgiçai), as there was only one agent addressed by the Indians.

103, 19. Wictĩ maⁿzũ uatiⁿ-daⁿ, etc. Jenuga-zi's first plan omitted by his request from the translation sent to Mr. Belt. The next parenthetical remark was intended for the author alone.

104, 2. Paĩka nikagahi ama . . . çeçu atii tẽ. This refers to the visit of the delegation to Washington in December, 1880.

105, 9, ewena-naⁿ-man. Another use of the pl. for the sing. (ena-naⁿ-maⁿ).

TRANSLATION.

O "Little Grandfather," you who govern the Indians, I will speak to you to-day about two subjects. I have come to this place because my friend, Mr. Dorsey, sent for me to come and work with him (or, sent for me and promised to employ me). When I was at the railroad station at Ponca, Ind. T., just before I started hither, very many of the Ponkas followed me that far, and they said that I should have an interview with you. Said they, "When you reach Washington you shall speak to the President about one matter."

The cattle have been trespassing on our reservation from time to time, and that is hard for us to endure. We bought our present reservation for fifty thousand dollars, and it is ours. We sold to the railroad company the right of way through our reservation, consisting of a tract one hundred feet wide, for one thousand seven hundred dollars. Other white people, not railroad officials, when returning with the stock cars from Oklahoma, shove out the carcasses of the dead cattle upon the Ponka land. (They drag them here and there over a large extent of territory, leaving them to decay, and making all the land smell and covering it with bones, without giving us any damages. Besides this, cattle are brought to the reservation, where they are sold to different persons who take them away in various directions, going at random over our fields and pastures. Thus are our crops injured, and we can not cut hay.)

We begged the agent to help us about this, but he has done nothing. Therefore we Indians consulted together and said, "It is proper to tell this to the President and the Commissioner." So we collected among ourselves two hundred dollars to pay the traveling expenses of some of our men to and from Washington. But since it is difficult to see you without obtaining your consent, they said that I should tell you when I came, as I now have done. The money to pay the railroad fare is our own.

I hope that you will help us, and that you will allow at least two to come and speak about these matters.

The cattle are continually trespassing on our land, therefore all of our people wish to speak about it. We hope that our affairs may be rectified for us. . . . If you have something to say in reply, I hope

that you will decide to pity us, and that you will very soon telegraph to the Ponkas what you have to tell them. (I too will send a telegram in order to tell them.) (I wish to speak about the Ponka money.)

Grandfather, I will tell you about a different matter. Grandfather, the Ponka chiefs came hither. You had an interview with them, and you said to them: "You shall remain in the land where you dwell. Work for yourselves. Make houses for yourselves. Fell the trees and build your own houses. Subsequently you shall receive pay for so doing. And those of you who have strong horses should break the prairie. For this work you shall be paid at the rate of two dollars an acre. If you cultivate ten acres you shall receive twenty dollars."

And this person, I myself, Grandfather, was very strong. When I say that I was strong, I refer to my having at that time two span of horses. I was the first Ponka to finish his house; it was twenty-four feet long and sixteen feet wide.

I was the first one to cultivate the ground, and I broke sixteen acres. The agent saw me and he liked me. He said that I was active and the work was good. So the agent made a proposition to me: "Make a house for Little Warrior, and when you finish it you shall receive fifteen dollars." I did this, and he made another proposition: "Cultivate ten acres for him." I did as I had been told, and I received twenty dollars. Again the agent made a proposition to me: "Cultivate ten acres for Macdonald." I went to the place and did as I had been requested. When I had finished my horses were not yet weary, as they were strong ones. As the horses had a great quantity of their strength left, I cultivated five additional acres without consulting the agent.

O Grandfather, I finished fifteen acres. Then I went to the agent, who said, "I have already sent the money back to Washington." After this I often asked Macdonald for pay for my horses, and he always replied, "Ask the President and agent for the pay." Now, one of my four work horses died from exhaustion; I killed my own horse in this way, therefore I have been sad ever since (because I have failed to get my pay), and so I tell it to you to-day.

LENUGA-ZI TO MACDONALD. MAY 16, 1889.

Jiⁿgaⁿ'ha, wabá^ggeze tiaⁿ'čakičé čaⁿ bē^zé. Čiⁿ'gajiⁿ'ga
O grandfather, letter you sent hither the ob. I have received it. Child

wi^{wi}wa čaⁿká nié čingě'-qti ecé úna, iⁿ'čě-qti-maⁿ'. Kí
my the ones who pain have none at all you say you tell about them, I am very glad. And

ó^o tatě'di íe wiⁿ' é^gice: awáckaⁿ te, ecé, Iⁿgaⁿ'čai činkě'di. 3
when I was about to start word one you said to (me): I do my best will, you said, Grandfather, at the st. ob.

- Kí ádaⁿ níkaciⁿ'ga naⁿ'ba céčanka, Dási Frank éčaⁿ'ba
 And there- person two these, Dorsey Frank he too
 fore
- wackaⁿ' hégaⁱ juáwagče. Hau. Iígaⁿ'čai aké Commissioner
 persevering exceed- I am with them. ¶ Grandfather the sub. Commissioner
 ingly
- 3 aká uáwakié. Edádaⁿ Pañ'ka majaⁿ' wéteqi gečaⁿ' uáwa-
 the I talked with What Ponka land difficult for the objects I told to
 sub. them (or they talked with us.) us in the past
- gíbča. Caⁿ' wačáctaⁿ'be níkagahí-ma čidaⁿ'be gaⁿ'ča-qi-aⁿ'i,
 them. And you see them (?) the chiefs to see you they have a strong
 desire,
- ehé uáwagíbča. Caⁿ' íe áhigt-qi Iígaⁿ'čai čínké uákíe.
 I said I told to them. And word very many Grandfather the st. ob. I talked
 to him.
- 6 Caⁿ, majaⁿ' čan'di téskaⁿ cti uwá'aⁿ'si-naⁿ'i égaⁿ gě bčúga-qi
 And, land in the cattle too they leap often as the pl. all
 in. ob.
- uáwagíbča. Iígaⁿ'čai aká Commissioner aká égičaⁿ'i: Cagče
 I told to them. Grandfather the sub. Commissioner the sub. said it to back to you
 (me):
- tědíhi xī, níkaciⁿ'ga juágče cakí tá minke, Iígaⁿ'čai jin'ga
 by the time mah I with him I will reach there again Grandfather small
 that where you are,
- 9 wiⁿ'. Caⁿ' níkaciⁿ'ga-máce, wéčigčaⁿ gáxe gčiⁿ'i-gă, učúdaⁿ'be
 one. And O ye people, plan making sit ye, considering
 gčiⁿ'i-gă! Wéčigčaⁿ' uné gčiⁿ'i-gă! "Iígaⁿ'čai jin'ga cuhí
 sit ye! Plan seeking sit ye! Grandfather small reaches
 you
- tědíhi xī, edádaⁿ wéteqi gečaⁿ' bčúgaqi učéna tai," ai
 by the time that, what hard for us the objects, all you tell to will, said
 in the past, him
- 12 Commissioner aká. Caⁿ' Commissioner aká níkaciⁿ'ga iⁿ'u-
 Commissioner the sub. And Commissioner the sub. person very
 daⁿ'qti-aⁿ'i, aⁿ'čé-qtcí-aⁿ'i aⁿ'wañ'kie-naⁿ'i. Caⁿ' aⁿ'ba ánaqtcí
 good to me, very gently talked to me regularly. And day about how
 égaⁿ xī cí Commissioner čínké'ja bčé tá minke, cí uákíe
 many when again Commissioner to the st. ob. I will go, again I will
- 15 tá minke. Caⁿ' níkaciⁿ'ga čéčiⁿ Dási iⁿ'wiñ'xaⁿ hégaⁱ
 talk to him. And person this mv. Dorsey helped me exceed-
 ob. ingly
- egaⁿ, cí uqčé'qtcí jaⁿ'be tá minke Iígaⁿ'čai jin'ga čínké.
 as, again very soon I will see him Grandfather small the st. ob.
- Wabágčeze cuhí tědíhi xī, ičádičai čínké daⁿ'be ékaⁿ'bča.
 Letter reaches you by the time agent the st. ob. to see it I wish for
 that, him.
- 18 Ědíhi xī, wágazu učá tai. Pañ'ka bčúga cti na'aⁿ' ewé-
 In that event, straight he tell will. Ponka all too to hear it I wish
 it
- kaⁿ'bča.
 for them.

NOTES.

107, 1, wabag̃eze, used in this letter instead of the regular Ponka equivalent, "wabaxu." "Wabag̃eze" is the Omaha word.

108, 1. Dasi, instead of "Çasi," the latter being the form used by the Omahas and the Ponkas up to 1880. Frank, used instead of "Sasu."

108, 2. Commissioner, instead of "Iqigaⁿçai jiñga."

108, 2-3. Iqigaⁿçai ... aka uawakie: a seeming inconsistency, requiring a change to "Iqigaⁿçai çĩñke, Commissioner çĩñke, uawakie (or,

Grandfather	the st.	Commissioner	the st.	I talked
	ob.		ob.	them

akie)," or, "Iqigaⁿçai aka ... aⁿwañ'kiai."

talked to	Grandfather	the	he (or, they)
to him,		sub.	talked to me.

108, 4, waçactaⁿbe, a case of "hapax legomenon." The author has not yet found a verb, "wactaⁿbe," in the 3d sing.; but there is "wactaⁿbe," you see them, from wadaⁿbe.

108, 7, egiçai. Jenuga-zi does not quote the decision of the Commissioner, but he gives the substance of what he said, in the next sentence, followed by advice to the tribe.

TRANSLATION.

O father-in-law, I have received your letter. I am very glad because you have told me that my children are in good health. When I was about to start to this place you made one request. You said that I ought to exert myself in behalf of the tribe when I reached Washington. For that reason I have been doing all in my power, and these women, Frank La Flèche and Mr. Dorsey, have been aiding me. I have had an interview with the Commissioner of Indian Affairs. I told him about the troubles in the Ponka land. I also told him that the chiefs had a strong desire to visit him in Washington (?). In fact, I spoke a great many words to the Commissioner. I told him about all the trouble that had been given us by the cattle trespassing on our land. The Commissioner said what he would have done. When I start back to you I shall be accompanied by an inspector. You people, be making some plan before the arrival of the inspector. Be considering what shall be done. For the Commissioner says, "When the inspector reaches your land, you shall tell him about all of your difficulties." The Commissioner is a man with whom I am pleased, for he always talked very gently to me. After some days I will call again on the Commissioner, in order to talk with him once more before my departure. As this man, Mr. Dorsey, has been aiding me considerably, I shall see the Commissioner very soon. When this letter reaches you, I wish the agent to see it. In that event it will be told correctly. I also wish all the Ponkas to hear it.

GEORGE MILLER TO HIS WIFE. SEPTEMBER 27, 1889.

- Iⁿudaⁿ-qti-maⁿ. Nié aⁿçingě-qti-maⁿ. Caⁿ çicti égiⁿaⁿi
 (I find) it very good for me. Pain I have none at all. And you too you do so (pl.)
- kaⁿ ebçégaⁿ hă, wañ'giçé'-qti, çiaⁿdi ctěwaⁿ çiqinu ctěwaⁿ
 I hope all, your father even your elder brother even
- 3 égaⁿi kaⁿ ebçégaⁿ. Pahan'ga atí tē'di égaⁿ waqin'ha wiⁿ
 they are so I hope. Before I came when so paper one
 house
- cugçéwikiçé. Waqin'ha ctěwaⁿ tiaⁿçakiçáji. Çin'gajin'ga-ma
 I sent back to you by some one. Paper even you have not sent hither to me. The children (pl. ob.)
- aⁿ'ba içaugçé'-qti awágisiçé-naⁿ-maⁿ, awáginá'aⁿ kaⁿ'bça,
 day throughout I am even thinking of them, I hear about them, I wish,
 my own, my own,
- 6 caⁿ' e'aⁿi iⁿté. Çin'gajin'ga-ma é-i gaⁿ' uágacaⁿ' edádaⁿ
 that is how they may be. The children (pl. ob.) they are the ones as I travel what
- ctéctěwaⁿ uáwagikét'aⁿ kaⁿ' ebçégaⁿ gaⁿ' uágacaⁿ'. Çi çicti
 soever I acquire for them, my own, I hope. as I travel. Again you too
- e'aⁿ' ebçégaⁿ tē enégaⁿ kaⁿ' ebçégaⁿ. Caⁿ' wiaⁿ'bça pi tē çíteqi
 now I think it the you think I hope. Now I left you I was the hard coming for you hither
- 9 tē içápahaⁿ-qti-maⁿ' çaⁿ'ja, caⁿ çé íe uwíbça gě síça-gă. Caⁿ'
 the I know it very well though, yet this word I tell you the remember. And pl. in. ob.
- çiqinu uçixaⁿi tē năn'de iⁿçin'udaⁿ-qti pí çaⁿ'ja, iⁿ'tcaⁿ e'aⁿ'i
 your elder brother he helped you when heart very good for mine I was coming hither though, now how he
- éinte iⁿwi'çana té. Caⁿ' Umaⁿ'haⁿ-má cti e'aⁿ'i éinte awá-
 may be you tell me please. And the Omaha (pl. ob.) too how they may be I hear
- 12 na'aⁿ kaⁿ'bça. Miⁿ çé cēna xī, caⁿ' maⁿ'zěskă sātăⁿ ctécte
 about them I wish. Moon this enough when, at any rate money five about (?)
- cugçéwikiçé tá minke. Wackan'-gă hă. Áwatégaⁿ údaⁿ
 I send home to you will I who. Do your best ! In what manner good
- etégaⁿ égaⁿ gáxe gaⁿ'ça-gă hă. Wahába kě çisáji ctéctěwaⁿ
 apt so to do desire thou ! Ears of corn the not pulled off even if
- 15 e'aⁿ' çingě. Kī caⁿ' uçixaⁿ çat'aⁿ' xī'ctē d'úba çisėwakiçá-gă.
 what there is And at any to help you have if some cause them to pull off.
 matter none. rate you
- Çaⁿ'ja çī wanítaⁿqtiä'ji kaⁿ'bçégaⁿ. Çin'gajin'ga-ma wáčagi-
 Though you you do not work hard I hope. The children (pl. ob.) you attend to them,
- kihíde kaⁿ' ebçégaⁿ. Wahába kě wéçin'wiⁿ júaji ctéctěwaⁿ,
 your own, I hope. Ears of corn the ob. to sell inferior notwithstanding,

ca^{n'} ga^{n'} číteqī xī, wéčīⁿwiñ'-gă. Ma^{n'}zěškă čizé tē wasnin'de
 still so it is hard if, sell it. Money to the delay
 for you take it
 taté ebčégaⁿ hă, ádaⁿ wagáxe čizě'-qti-ă'jī-gă. Cañ'ge-má
 will I think it there- on credit do not take much. The horses
 surely fore (pl. ob.)
 ctī e'a^{n'}i éiⁿte, cañ'ge gčéje wahičage ča^{n'}ctī e'a^{n'} ă, gini 3
 too how they are, horse spotted lame formerly how is it ? recov-
 ered
 da^{n'}ctea^{n'} e'a^{n'} ă. Či číteqīqti xī'ctě iⁿwi^{n'}ča íča-gă.
 perhaps how is it ? Again you have a if to tell me send
 very hard hither.
 time

NOTES.

George Miller, or Aⁿčabi, of the Ictasanda gens of the Omaha, came to Washington in the autumn of 1889 to assist the author in verifying parts of his work. George's wife, Mary, is the daughter of the ex-interpreter, Louis Sanssouci.

111, 2-3. Cañge-ma cti e'a^{n'}i eiⁿte, supply awana'aⁿ kaⁿbča, *I wish to hear about them*, and let the next "cañge" begin a new sentence.

TRANSLATION.

It agrees very well with me here. I am in excellent health, and I hope that all of you, including your father and elder brother, are likewise in good health. I sent you a letter before I came to this place to work with Mr. Dorsey. But you have not sent me a single letter. Day after day I am constantly thinking about my children, and I wish to hear how they are. The sole reason for my coming to the East was my desire to acquire something for my children. And I hope that you think as I do on this subject. I knew full well when I came that if I left you you would have some trouble, but even if you do have trouble, remember these words of mine (*i. e.*, what I have said about acquiring something for our children). I started hither with a very light heart, as I knew of your brother's promise to help you. But I wish you to tell me whether he is doing anything now. I desire to hear also how the Omaha people are. At the end of this month I will send you at least five dollars. Exert yourself! Try to act in whatever way you think will be advantageous. Even though the corn should not be harvested, it will not matter! Yet, if you can get some persons to help you, let them harvest some of the corn. But, whether you succeed or fail to get any one, I hope that you yourself will not work very hard! I hope that you will attend to our children. If the corn should not bring a good price, do not hesitate to sell it, if you should find it difficult to get along. I think that there will be some delay in the payment of the annuity money, therefore do not get much on credit. I wish to hear how the horses are. How is the spotted horse which used to be lame? Has it recovered? Be sure to send me word if you have a very hard time.

GEORGE MILLER TO HIS WIFE. OCTOBER 7, 1889.

- Waqiⁿ'ha ɕaⁿ aⁿ'baɕé bɛízě hă. Caⁿ iⁿ'ɕě-qtí-maⁿ' hă, gaⁿ'
 Paper the ob. to-day I have And I am very glad as
 taken it
- winá'aⁿi tē. Gaⁿ' níaciⁿ'ga amá íai ctéctěwaⁿ, wána'aⁿ'jì-gă.
 I have heard from And people the pl. they notwithstanding do not listen to them.
 you (pl.) sub. have ing,
- 3 Cín'gajín'ga ɕaⁿká wákihída-gă. Ēcti júga uɕaⁿ'adfi hă,
 Children the ones attend to them. They body they are apart too
- gaⁿ eɕai gě ágikihíde taí; cī wícti júga uɕaⁿ'adi bɕiⁿ'.
 and their the pl. let them attend to again I too body apart I am.
 in. ob. their own;
- ɕiadi, ɕiínu, ɕijaⁿ'ɕě ctí áwawáka-máji, wédaji-ma áwawáke,
 Your your elder your elder too I do not mean them, those who are I mean them,
 father, brother, sister, elsewhere (pl. ob.)
- 6 'iaⁿ'ɕa-bi ecé-ma. Aⁿ'ba waqúbe áma té'di maⁿ'zěskă sátaⁿ
 that they those whom Day mysterious other on the money five
 talked about you said (pl. ob.) one
- cugɕéwikiɕé. Niⁿ'dahaⁿ ɕizé ací, nížě ɕí, iⁿ'wiⁿ'ɕ íɕa-gă.
 I sent home to you. Philip Stabler to take I asked you when, to tell me send
 it him to do it get it hither.
- Iⁿ'ɕa-máji héga-máji caⁿ'ge-ma ɕí waɕákihíde ecé ɕí. *Robert*
 I was sad I-not a little the horses you you attended to them you when. Robert
 (pl. ob.) said
- 9 Mitchell uɕa-gă' hă: júɕigɕe gɕiⁿ' tai caⁿ'ge-ma wákihíde
 Mitchell tell it to him ! with you he sit will the horses he attend to
 (pl. ob.) them
- té. Ínahiⁿ' ɕí, iⁿ'wiⁿ'ɕa íɕa-gă. *Tom* wahába ɕisé cí-gă.
 will. He agrees if, to tell me send Thomas ears of corn to pull employ
 hither. Baxter off him.
- E'aⁿ' íɕigɕáwa ctéctěwaⁿ ínahn'-gă. . . . Cí ɕiudaⁿ'jì
 How he reckons him- self notwithstanding be willing. Again not good for
 you
- 12 ɕí'ctě, gaⁿ' wágazu iⁿ'wiⁿ'ɕa-gă. ɕaⁿ'ja uqɕé'qci cakí taté,
 if, so straight tell me. Though very soon I shall reach
 you again
- éɕigɕe edádaⁿ ctě wiⁿ' abɕiⁿ' cakí-maji té. Júɕe gɕiⁿ' ɕiɕín'ge
 beware what even one I have I do not reach lest. With to sit you have
 you again none
- ɕí'ctě, ɕiadi ɕihaⁿ' daⁿ'ctě cénaba júɕigɕe gɕiⁿ' eɕai ɕí.
 if, your your too, per- those two with you to sit they ought.
 father mother haps
- 15 Jíha tē ɕiⁿ'wiⁿ'-gă hă'. Miⁿ ɕé céná ɕí, maⁿ'zěskă gɕéba
 Tent- the buy it ! Moon this enough when, money ten
 skin
- cugɕéwikiɕé tá miⁿke. Áhigi cugɕéaɕe ta té' naⁿ'ape, éɕigɕe
 I send home to you will I who. Much I send home will the I fear it, beware
- uqpaɕe te. ɕaxé-gíáⁿ eátaⁿ qáɕa kfi á. Edádaⁿ éwaⁿ' tē
 it gets lost lest. Flying Crow why back he has ? What caused the
 again reached home it
- 18 wágazu aná'aⁿ kaⁿ'bɕa. Ctaⁿ'be ɕí, waiⁿ'baxu ágaji-gă.
 straight I hear it I wish. You see him if, to write to me command him,

Mi^{n'}jiŋga wakéga tē i^{n'}ča-májī ča^{n'}ja, gini tē údaⁿ hă.
 Girl sick the I was sad though, she has the good
 recovered

Ciñ'gajiñ'ga-ma a^{n'}b-ičaugčē'qti awáginá'aⁿ ka^{n'}bča. Waqi^{n'}ha
 The children (pl. ob.) throughout the day I hear about them, my own I wish. Paper

čaⁿ tia^{n'}čakičájī xáci: éataⁿ édaⁿ ebčégaⁿ, xúahe-naⁿ-ma^{n'} hă. 3
 the you have not sent for a why ? (in so- I think, I am usually appre-
 hither to me long time: liloquy) hensive

A^{n'}ba waqúbe g(ě) ičawáqti ciñ'gajiñ'ga - ma awáginá'aⁿ
 Day mysterious the pl. each one the children (pl. ob.) I hear about
 in. ob. them, my own

ka^{n'}bča hă.
 I wish

NOTES.

112, 2, iai. Some of the Omahas blamed George Miller for leaving his family in Nebraska while he came to assist the author. In this letter he reminds them of the importance of attending to their own affairs.

112, 6, 'iaⁿča-bi ece-ma, in apposition to wedajī-ma.

TRANSLATION.

I have received your letter to-day. I am very glad to hear from you. Notwithstanding the people talk about my absence, pay no attention to them. Attend to your children. These people have nothing to do with me, and they ought to attend to their own affairs; and I have nothing to do with them. I do not refer to your father, your brother, or your sister; I refer to other people, that is to those who, as you say, have been talking about me. Week before last I sent you five dollars. I requested Philip Stabler to get it. Send me word when you receive it. When you said that you had been attending to the horses, it made me very sad. Tell Robert Mitchell to stay at the house with you and take care of the horses. Send me word whether he is willing. Employ Thomas Baxter to harvest the corn. Agree to pay him whatever price he charges for his services. (Recorded in English, not in Omaha: I send a sample of the blue flannel cloth which is sold here. It is not as good as what you desire. If you like the sample let me know.) If you do not like it, tell me so. But if I return home to you very soon, there is no prospect of my bringing you even one thing. If you have no one to stay with you, your parents ought to be with you. Buy a tent-skin. At the end of this month I will send you ten dollars. I fear to send you much money, lest it should get lost. Why did Flying Crow return home? I wish to hear a true account of the cause. Should you see him, tell him to write to me about it. I was very sad on account of the sickness of my daughter, but now that she has recovered all is well. Throughout each day do I wish to hear about my children. You have not sent me a letter for a long time, and when I wonder what is the reason, I am apprehensive of some trouble at home. Every week do I wish to hear about my children.

GEORGE MILLER TO MARK CLEVELAND, PONCA, IND. T. OCTOBER
15, 1889.

- Aⁿbačé íe djúbaqtei wíḏaxu tá miñke, kagéha. Umaⁿ-
To-day word very few I write to will I who, O friend. Sea-
you
- ḥínka ḥéčuádi wiḥaⁿ'be te ebḥégaⁿ, ehé-de bḥí'a. Ḥéčuádi
son at this I see you will I think, I said, but I have At this
failed.
- 3 Iígaⁿčai majaⁿ' ḥan'di atí hă. Iⁿ'taⁿ miⁿ' wiⁿ' ákihaⁿ bḥiⁿ'.
Grandfather land at the I have Now moon one beyond I am
come
- Kí Pan'ka amá Umaⁿ'haⁿ-ma wáqe-gáxe-ma wiⁿ' Pan'ka
And Ponka the pl. the Omaha (pl. ob.) those living as white one Ponka
sub.
- majaⁿ' ḥan'di hí ḥí, gacḥbe aⁿ'ḥa 'íḥe bíḥai hă. Kí
land at the ar- when, outside to leave spoke was
rived him of it caused to
reach there
- 6 caⁿ' íe tē aná'aⁿ ḥaⁿ'ja, cubḥé'-qti-maⁿ' ḥí'ji, Ḥási aká iⁿ'baⁿ'i
so word the I heard it though, I was going to you at when, Dorsey the he called
once sub. to me
- égaⁿ atí hă. Ḥaⁿ'ja ikáge wiwíḥa amá caḥé 'íḥai ḥí, pí hă.
as I came Though his friend my own the pl. to go spoke when, I
hither sub. to you of it was coming
hither
- Kí cuḥá-biam édegaⁿ caⁿ' wiⁿ' úckaⁿ júaji gáxai tē ádaⁿ
And it was said that but yet one deed wrong did the there-
they had gone to see you past act fore
- 9 qáḥa wáḥiⁿ akí-biamá, waqiⁿ'ha tiañ'kiḥai. Majaⁿ' ḥaⁿ' bḥúga-
back having they reached, paper was sent hither Land the all
again them home, they say, to me.
- qti níkaciⁿ'ga ukéḥiⁿ añ'gaḥiⁿ' wáqe añgáxe tañ'gaḥiⁿ hă,
Indian we who move white man we will act as we move
- wáqēqti aⁿ'ḥiⁿ-báji ctéctēwaⁿ, wáqe-ma waḥitaⁿ'i tē eáwagaⁿ'i
real white we are not notwithstanding, the white they work the we are so
men men
- 12 tēdi-naⁿ wéudaⁿ aⁿmaⁿ'ḥiⁿ taíte. Kí caⁿ' níkaciⁿ'ga ukéḥiⁿ
only then good for us we shall walk. And yet Indian
- añ'gaḥiⁿ caⁿ' wiⁿ' añḥíḥaⁿ'baí tē'di caⁿ' edádaⁿ ctéctēwaⁿ
we who yet one we see one an- when yet what soever
move other
- añḥíḥaxe étai. Wikáge amá wañ'giḥe wáqe gáxai ḥaⁿ'ja, caⁿ'
we ought to do for My friend the pl. all white they act though, yet
one another sub. man
- 15 ukít'ē-ma wiⁿ' daⁿ'bai tē'di edádaⁿ giáxe gaⁿ'ḥai ḥí giáxe-
the nations one they see when what to do for they wish when they usu-
(pl. ob.) him him ally do
- naⁿ'i. Caⁿ' e'aⁿ' niⁿ' ḥí', winá'aⁿ kaⁿ'bḥa. Caⁿ' Lenúga-zí cti,
it for And how you if, I hear from I wish. And Lenuga-zi too,
him. are you
- aná'aⁿ kaⁿ'bḥa. Cēna uwíḥa.
I hear I wish. Enough I tell you.
about him

NOTES.

114, 2, ehe-de, in full, ehe ede.

114, 8, cuça-biam edegaⁿ, in full, cuçabiama edegaⁿ.

TRANSLATION.

O friend, I will write to you to-day about a very few matters. I said that I thought that I would visit you this year, but I have failed, as I have come to this place near Washington. I have been (here) now over one month. Prior to my coming, word was brought to the Omaha land that when the Omahas who belong to the citizens' party reached the Ponka land, the Ponkas threatened to keep one of the visitors outside of their territory. As soon as I heard the news I was going at once to see you, but Mr. Dorsey summoned me, and I came to this place. I started hither just as my friends spoke of going to visit you. Word has been sent hither to me that it was reported that they had gone to see you, but one of their party had done something wrong, which caused the whole party to return home. We Indians in all parts of the country will become citizens: although we are not white people by birth, we know that only when we imitate the white men in working can we hope to prosper continually. When we Indians meet, we ought to do something for one another. Though all my friends among the Omahas belong to the citizens' party, when they see a man of another tribe they generally do for him what they wish to do. I wish to hear from you how you are. I also wish to hear about Yellow Buffalo. I have told you enough.

GEORGE MILLER TO HIS WIFE. OCTOBER 18, 1889.

Ca^{n'} waqi^{n'}ha ɸaⁿ bɔ́ɪzɛ hǎ, ha^{n'}ega^{n'}tceádi. I^{n'}ɸɛqti-ma^{n'} hǎ,
And paper the I took it this morning (past time). I am very glad,
nié ɸiɸi^{n'}gai ɣí. Wíctɪ nia^{n'}ɸiŋgɛ'-qti-ma^{n'} hǎ. Ci^{n'}gaji^{n'}ga
pain you have if. I too I have no pain whatever Children

čaŋká wi^{n'} sabáji níé t'a^{n'} xǐ, píajǐ xǐ, ma^{n'} zě kě uti^{n'} íca-gă.
the ones one suddenly pain has if, bad if, metal the lg. hit- send
who who ob. ting hither.

Čéčuádi tíča-gă. Aⁿb'-ičaugče ě'di atí-naⁿ-ma^{n'}, una^{n'}ctaⁿ
To this place send hither. Every day here I usually come, stopping place

tě'di.	Čási	aká	ě'di	gčĩ'n'i	hă.	Ičaugčě'qti	ďáze	hí	tě'di
to the.	Dorsey	the	there	he sits	.	Every (time)	after-	ar-	when
		sub.					noon	rives	

Iḡaⁿḡai ʔi ɕaⁿʔa aḡɕe-naⁿ-maⁿ'. Caⁿ' égaⁿ-qti-ä'ji ɕaⁿ'ja,
 Grandfather to the village I usually go back. And not just so though.

sabé égipe hä. Wícti cin'gajin'ga-ma aⁿb'-ic'augčč'qti awá-
as a I said it I too the children (pl. ob.) every day I re-
precau- member

- gisíčē. Ca^{n'} Wallace aná'aⁿ-mají'-qti-ma^{n'}, ca^{n'} é'ia bōé tatē'
 them, my And Wallace I have not heard at all from him, yet thither I go shall
 own.
- cti ičápahaⁿ-mají. Cé'ia nañkáce, aⁿb'-ičáugčē wisíčai. Ca^{n'}
 too I do not know. Yonder ye who are st., every day I think of And
 where you are you (pl.).
- 3 i^{n'}čē-qti-ma^{n'} hā, čijínu učíxaⁿ tē. Cañ'ge mi^{n'}ga ta^{n'}, Nelly,
 I am very glad your elder helped the Horse female ani- the Nelly,
 brother you (=as) mal std. ob.,
- wačitañkičáji-gā, qčá ecé iⁿwi^{n'}čana. Ca^{n'} wacka^{n'}-gā ha'.
 do not cause her to work, lean you you told me. Still, persevere !
 said
- Údaⁿ etégaⁿ gáxe ga^{n'}ča-gā. Čiñ'gajin'ga-ma wákihída-gā.
 Good apt to do desire the children (pl. ob.) attend to them.
- 6 Kí Nugá-jin'ga wahába čisé učíxaⁿ, ecé, bčáhaⁿ. Uíča-gā.
 And Nuga-jin'ga ears of corn to pull helped you I thank Tell it to
 you, said, him. him.
- Wahába ují čingé hā. Jí ugčí^{n'} kē wahába ujikičá-gā,
 Ears of corn to put there is none House to sit in the ears of corn cause him to
 them in none lg. ob. fill it,
- ca^{n'} úhaⁿ jí, wiⁿa^{n'}wa ctécte. Ca^{n'} čí áwatégaⁿ údaⁿ enégaⁿ,
 and boiling house, which one soever. And you how good you think,
- 9 égaⁿ gáxa-gā. Ma^{n'}žeskā cugčéwikičé tá minke, mi^{n'} čé
 so do. Money I send home to you will I who, moon this
- céna tēdīhi xī. Waqí^{n'}ha sábe cka^{n'}na xī, áji uáne tá minke.
 enough by that time. Paper (or cloth) black you wish if, an- I seek will I who.
 other
- Údaⁿbe tē iⁿ'ju-mají. Jáze čé é'di akí xī, ána gáxai tē
 Sight (or the I am dissatis- After- this there I reach when, how they the
 sample) fied with noon again much make
- 12 ičámaxe tá minke. Céna uwíča hā, čé. Či áji wi^{n'} íwi-
 I ask a ques- will I who. Enough I have told this. Again an- one I ask
 tion you other you
- máxe té. Sasú hiⁿskā' idičáge čéckaxe te, ehé, pí-mají
 a ques- will. Frank bead belt you make for shall, I said, I had not
 tion him come
- tē'di. Kí Sasú aká aⁿb'-ičáugčē'-qti, na'a^{n'} ga^{n'}čai. Kí
 when. And Frank the sub. every day, to hear wishes. And
 about it
- 15 wícti úingazan'de wi^{n'} ia^{n'}čakičé te, ehé. Kí wí ka^{n'}bča
 I too woman's necklace one you send to me will, I said. And I I desire it
- kē' ní'a xī, gáxají-gā. Kí Sasú čéckaxe kaⁿbčégaⁿ, cagčá-
 the you if, do not make it. And Frank you make it I hope, I do not
 lg. ob. fail for him start
- mají tē'di tíčačē kaⁿbčégaⁿ. Céna wíđaxu hā. John íagi-
 home when you send I hope. Enough I write to John I kiss
 to you it hither you him,
- 18 kígčē cúčéáčē. Číxa^{n'} wa'újīngá-qti číñké ímaxá-gā. Iha^{n'}
 my own I send it to you. Your very old woman the one ask her a ques- Her
 grandmother who tion. mother
- kē edádaⁿ íjaje ačí^{n'} čínte.
 the what her she had per-
 reel. ob. name haps?

NOTES.

115, 2, *nia^açiĩgẽ qti-maⁿ*, in full; *nie aⁿçiĩgẽ-qti-maⁿ*, as in 110, 1, and 118, 2.

115, 4. *Çeçuadi*, *i. e.*, Takoma, D. C., the railroad and telegraph station near the author's home.

116, 2. *Ceça naĩkace*. This sentence was addressed to others besides his wife, probably her kindred. The next sentence, as shown by the word, *çitinu* (never addressed to a man or boy), and the rest of the letter was addressed to his wife.

116, 18-19. *Ihaⁿ kẽ* is used because the old woman's mother's body was laid in the grave years ago, and is regarded as still reclining.

TRANSLATION.

I received the letter early this morning, before I left the city. I am very glad to learn that you are well. I too am very well. Should one of the children be taken ill suddenly, and the illness be serious, telegraph to me at this place. I come every day to the railroad station here. Mr. Dorsey dwells there. Every afternoon I return to Washington. I have said this merely as a precaution. I think about our children every day. I have not heard at all from Wallace, nor do I know whether I shall go to visit him (at Carlisle). O ye who are there at home, I think of you every day. I am very glad that your brother (Frank Sanssouci) has helped you. You have told me that the mare Nelly is lean; therefore do not allow any one to work her. Still, persevere! Desire to do what is apt to be good. Attend to the children. You say that Young Bull aided you in harvesting the corn. Tell him that I thank him. There is no granary. So fill the sitting-room with corn. Or, you can, if you choose, put it in the kitchen. Do whatever you think is right. At the end of this month I will send you money. If you still desire black cloth, I will seek for another kind. I am dissatisfied with the appearance of the sample which I sent you. When I return to the city this afternoon, I will ask how much they charge for it. I have told you enough about this, and now I will ask you about another matter. Before I started from home, I said that you would make a beaded belt for Frank La Flèche. Frank has been wishing to hear of its coming every day. I also said that you would send me a woman's necklace. If you can not finish what I desire because you have no time, do not undertake it. But I hope that you will make the belt for Frank, sending it hither before I start for home. I have written enough to you. I send a kiss to John. Ask your grandmother, I mean the elder one, what was the name of her mother.

GEORGE MILLER TO FRANK SANSSOUCI. OCTOBER 19, 1889.

- Jaha^{n'}ha, a^{n'}bačé íe djúbaqtci wíḏaxu tá minke. Ca^{n'}
 O brother-in-law to-day word very few I write to you will I who. And
 níe a^{n'}čín'gě qti-ma^{n'} Ca^{n'} čicti égi^{n'}ja^{n'}i ka^{n'}bčéga^{n'}, íu^{n'}ji číja,
 pain I have none at all. And you too you do so I hope, house- your, hold
 3 číadi cti. Jaha^{n'}ha, i^{n'}čě-qti-ma^{n'}, číja^{n'}ge učéja^{n'} é i^{n'}wi^{n'}ča
 your too. O brother-in-law, I am very glad, your sister you that to tell me
 father helped her
 tíče, ca^{n'} wíḃčaha^{n'}, íaha^{n'}ha. Edáda^{n'} íuča, íaha^{n'}ha, u^{n'}wíḃča
 has yet I thank you, O brother-in-law. What news, O brother-in-law, I tell you
 sent hither,
 ta té' číngě. Ca^{n'} wíḃčaha^{n'} té-na^{n'}. A^{n'}b'-íčáugčě'-qti gacíba^{n'}ja
 will the there is none. Yet I thank you only the. Every day to the outside
 6 pí-na^{n'}-ma^{n'}, Čási e^{n'}ji té'di pí-na^{n'}-ma^{n'}. Jáze té'di Iqíga^{n'}čai
 I usually come Dorsey his to the I usually come After- when Grandfather
 hither, house std. ob. hither. noon
 ta^{n'}wa^{n'}gčá^{n'} čan^{n'}di akí-na^{n'}-ma^{n'}. Céná, íaha^{n'}ha, íe ké wí-
 town to the place I usually reach there Enough, O brother-in-law, word the I
 ḏaxu. Ca^{n'} íuča dáda^{n'} ctéctěwa^{n'} ani^{n'} xí, i^{n'}wi^{n'}ča íča-gă.
 write to you. And news what soever you have if, to tell me send hither
 9 Jaha^{n'}ha, wawíci tá minke há'. Ca^{n'} éga^{n'}qti i^{n'}čéckaxe
 O brother-in-law, I will ask you to do something And just so you do for me
 ka^{n'}bčéga^{n'}. Jaxa^{n'}ha-ui^{n'} ímaxá-gă. Uma^{n'}čínka wi^{n'}a^{n'}wa
 I hope. Deer-sinew ear-ring ask him a ques-tion. Year which
 té'di wanáce hí éi^{n'}te, baxú te há'. Wanáce hí té'di,
 in the soldier he perhaps, let him write Soldier he when,
 went to it went to
 12 wanáce dáda^{n'}-madi ufhe éi^{n'}te; Dakota City ta^{n'}wa^{n'}gčá^{n'}
 soldier to what ones he joined perhaps; Dakota City town
 čan^{n'}di gčí^{n'}i té'di wanáce nuda^{n'}haŋga čínké cti íjáje té;
 at the place they sat when soldier war captain the one who his name the;
 kí Múda wakéga té'di wáge wazéčě čínké edáda^{n'} íjáje
 and Múda sick when white man doctor the one who what his name
 15 ačí^{n'}i té ecti íčápaha^{n'} ka^{n'}bča. Uma^{n'}čínka dáda^{n'} té'di t'é
 he had the that too I know I wish. Year what when he died
 i^{n'}te, Múda, ecti baxú te há', ca^{n'} mi^{n'} dáda^{n'} té'di t'é i^{n'}te.
 per-haps, Múda, that too let him write and moon what when he per-haps.
 Múda úcka^{n'} e^{n'}á ké pahan^{n'}ga e^{n'}a^{n'} íbaha^{n'} ké baxú te há'.
 Múda deed his the before how he knew the let him write it
 18 Kí cí úcka^{n'} Jaxa^{n'}ha-ui^{n'} e^{n'}á ké cí uxa^{n'}ha baxú te há'.
 And again deed Deer-sinew ear-ring his the again apart let him write it

Égiçe ikičibč^an gáxe té. Běi'a tá miñke čaⁿ'ja, caⁿ' ɣí maⁿ'te
 Boware mixed he lest, I shall fail though, yet house inside

ičámaxe é'di bčé kaⁿ'bč^a. Waqin[']ha íčē ɣí, čéču tíčē te há'.
 I ask a ques- thither I go I-wish. Paper is sent if, here let it be sent

Caⁿ', ɣahaⁿ'ha, wágazúqti uíča-gă. Égaⁿqti gáxe kaⁿ'bčégaⁿ. 3
 And, O brother-in-law, very straight tell it to him. Just so he I hope.
 makes it

Céna.
 Enough.

NOTES.

Frank Sanssouci is the brother of Mary, the wife of George Miller.

118, 3, čiadi, Louis Sanssouci, the ex-interpreter.

118, 3, čipañge, Mary Miller.

118, 10. ɣaɣaⁿ'ha uiⁿ, a nickname of George Martin, an Omaha. Muda, a kinsman of George Martin, known as Muda Martin. He enlisted in the U. S. Army during the late civil war, and died from rupture caused by lifting heavy logs, while aiding in the building of military quarters at Dakota City, Nebr. His aged sister wished to apply for a pension in 1889, but the necessary papers had been lost. George Martin, who had been in the same company with Muda, had his discharge and other papers stolen from him.

119, 1. Běi'a ta miñke, etc. Here George Miller referred to his making a personal inquiry at the Pension Office, Washington, D. C.

TRANSLATION.

Brother-in-law, I will write you a few lines to-day. I am very well. I hope that you, your household, and your father are in good health. Brother-in-law, I am delighted to learn from a letter which your sister has sent me that you have been aiding her. I thank you for it. I have no news to tell you; all that I can do now is to express my thanks to you. Every day I come to this place outside of Washington, to the house where Mr. Dorsey dwells. And in the afternoon I return to Washington. Brother-in-law, I have written you enough. Should you have news of any sort, send and tell me. Brother-in-law, I wish you to do something, and I hope that you will do just as I say. Question George Martin. Let him write in what year he enlisted as a soldier. In what regiment was he (a Kansas or a Nebraska regiment)? What was the name of his captain when the soldiers had a camp at Dakota City? I also wish to know the name of the white doctor who attended Muda Martin when he was sick. In what year did Muda die, and what was the month and day? Let George write this too. But let him write first what he knows about Muda's affairs. And then let George write on a separate paper about his own affairs. He must be careful not to confound the two. I wish to go to the Pension Office and make inquiries about these things, even if I fail to accomplish anything. When he sends a letter, let him send it hither (*i. e.*, to Takoma Park P. O., D. C.). Brother-in-law, tell him exactly what is needed. I hope that he will act accordingly.

GEORGE MILLER TO HIS WIFE. NOVEMBER 1, 1889.

- Wabágčeze ^{Letter} čaⁿ bčízě hă, ^{the} sidádi ^{I took it} guáčicaⁿ ^{yesterday} tē'di. Caⁿ ^{beyond} ^{when.} And
- iⁿ ča-májĭ ^{I am sad} héga-májĭ ^{I am very} íe iⁿ wiⁿ čana ^{word} kē'. Caⁿ ^{you told to me} wackaⁿ ^{the.} ^{Yet} wackaⁿ ^{persevere.} -gă.
- 3 Maⁿ zeskă ^{Money} gčéba ^{ten} cugčéwikičé. ^{I send home to you.} Gčéba-naⁿ ba ^{Twenty} cugčéačé ^{I send to you} kaⁿ -
- bčédegaⁿ ^{wished, but} uqpáčé ^{it gets lost} íčáxuhé ^{I apprehend} hă. Miⁿ ^{Moon} čé ^{this} céná ^{enough} xĭ, ^{when,} cagčé ^{I will start} tá ^{home}
- minke. Aⁿ ba ^{to you.} cakí ^{Day} ta ^{I will reach} tē' ^{the} uwíča ^{I will tell you,} tá minke, ^{letter} wabágčeze
- 6 íčaⁿ baⁿ ^{a second} wíčaxe ^{I make to} xĭ. Caⁿ ^{when.} čířinu ^{And} éskana ^{your elder} aⁿ ba ^{oh that} cakí-májĭ ^{day.} tē' ^{I do not reach} ^{the}
- cetaⁿ ^{time} áčikihíde ^{you} te, ^{brother} bčáhaⁿ. Uíča-gă. Maⁿ zeskă ^{you again} číⁿ ^{I will} bčí'a- ^{ob.} ^{I will} alto-
- qti-maⁿ ^{so far} tá minke. ^{he watches} Kĭ ^{will,} cí' ^{I pray him.} ákihíde ^{Tell him.} číčín'ge, ^{Money} ecé-gaⁿ ^{the col.} éwaⁿ ^{ob.} ^{I will} ^{cause}
- 9 gaⁿ ^{gather} uqčé'qti ^{fail to acquire.} cagčé ^{And} tá minke. ^{again} Wíctĭ ^{to attend} wisíčai ^{you have no} tē' ^{one,} aⁿ ba ^{you said,} íčáugče, ^{as} ^{it is the}
- iⁿ ča-májĭ ^{as} hă. Číadi ^{very soon} uíča-gă ^{I will start} há, ^{home to you.} wabájiⁿ aⁿ čé ^{I too} tē' ^{I remem-} cetaⁿ ^{bered you} agčĭ- ^{the} ^{every day,}
- bajĭ. ^{I have been} ^{sad} ^{Your} Číadi ^{father} uíča-gă ^{! tell him} há, ^{he caused me to} wabájiⁿ aⁿ čé ^{bring a message} tē' ^{the} cetaⁿ ^{so far} agčĭ- ^{she has} ^{not}
- baⁿ ^{come} ^{back.} ^{December} ^{when} ^{to come} ^{she} ^{paper} ^{she has} ^{yet,} ^{I see her}
- 12 daⁿ ctě-maⁿ xĭ, ^{back.} ^{December} ^{when} ^{to come} ^{she} ^{paper} ^{she has} ^{yet,} ^{I see her} ^{prom-} ^{ises,}
- gaⁿ. ^{I may} Maⁿ ciháčiⁿ ^{if,} é ^{I do not see her} áwake. ^{perhaps,} Sasú ^{I will start home to you,} aká ^I é ^I te ^I wíuakié ^I hă, ^I
- gaⁿ. ^{I think.} Maⁿ ciháčiⁿ ^{The one (eagle)} é ^{her} áwake. ^{mv. on high} Sasú ^{her} aká ^{I mean her.} é ^{Frank} te ^{the} wíuakié ^{that} hă, ^{the} ^{that} ^{the} ^{I spoke to} ^{him (?) about it}
- iⁿ c'áge ^{old man} íe ^{word} eřá ^{his} tē, ^{the ob.,} gaⁿ ^{and} Maⁿ ciháčiⁿ ^{The one (eagle)} uíča ^{to tell} 'íčai, ^{he} ^{I do not see her} ^{mv. on high} ^{her} ^{prom-} ^{ised}
- 15 cagčé ^{I start} xĭ. ^{home} Čéaká ^{if.} Čási ^{This one} aká ^{Dorsey} éctĭ ^{the} gaⁿ ^{he too} gahí ^{at any} íai ^{rate} tēdĭhi ^{they speak} xĭ, ^{by the} ^{when,} ^{there} ^{time that}
- uíhe ^{to join} 'íče, ^{has} ígaskaⁿ ^{to make an at-} čé ^{tempt} 'íčai. ^{he has} Gaⁿ ^{And} wábčahaⁿ, ^{I entreated him,} "Kagéha, ^{O friend,} uíčaⁿ ^{help him} -gă
- iⁿ c'áge ^{old man} čínké. ^{the st. ob.} Caⁿ ^{And} ní'a ^{you fail} ctěctěwaⁿ, ^{even if,} caⁿ ^{yet} éskana ^{oh that} učéxaⁿ ^{you aid} kaⁿ ^{him.}
- 18 bčégaⁿ, ^{I hope,} ehé ^{I said} hă. ^{And} Gaⁿ ^{that} gátě ^{read to him,} čadá-gă, ^{paper} waqĭⁿ ha ^{that} gáčaⁿ. ^{(writing).} Cakí ^{I reach} ^{you} ^{again}
- tēdĭhi ^{by the} xĭ, ^{when,} pí ^{anew} uébča ^{I will tell it to him.} tá minke.

NOTES.

120, 7-8, *bəi'a-qti-maⁿ ta miñke*. George expected to remain with the author a month or two longer, so that he might earn more money. As he had to return home so soon, his salary amounted to very little after he had paid his board and traveling expenses. His wife had written that she was alone, with no one to protect her and the children.

120, 10, *wabaji^an'čě tē cetaⁿ agč-i-bajl*, literally, "What message he caused me to bear, she has not yet returned": probably intended for "Wabaji^an'čě tēdegaⁿ, cetaⁿ agč-i-bajl Ma'ciháčⁱn amá."

He caused me to bear a message in the past, so far she has not come back Miss Fletcher the mv. sub.

120, 13. *Ma'ciháčⁱn*, the name given to Miss Alice C. Fletcher by the Omahas. It is a name belonging to the Eagle sub-gens.

120, 13. *Sasu aka*, sub. of 'ičai in the next line. *Sasu čĩñke* understood is the indirect ob. of *wiúakie*.

120, 6, *wabčahaⁿ* refers to George Miller's petition to the author.

TRANSLATION.

I received your letter day before yesterday. The words which you told me made me very sad. Persevere in spite of what has happened! I have sent you ten dollars. I wished to send you twenty, but I feared that it might get lost. I will return home at the end of this month. When I write to you again, I will tell you on what day to expect me. I hope and pray that your elder brother will look after you until my return. Tell him this. My effort to earn some money has been a total failure. On this account, as well as on account of your saying that you had no protector, I will start home very soon. I have thought of you every day, and I have been sad. Say to your father that I have not yet delivered his message, because (Miss Fletcher) has not yet returned to Washington. A letter has come in which she speaks of returning by December. I will return to you whether I see her or not. I refer to Miss Fletcher. I spoke to Frank La Flèche about your father's business, and he promised to tell Miss Fletcher about it, should I start home before her arrival. Mr. Dorsey has promised to join Miss Fletcher in trying to get what your father desires, after Congress shall have assembled. I entreated him, saying, "O friend, help the old man! Even if you fail, still I hope that you will aid him as far as you can." Read that to your father when you read the letter to him. And when I reach home I will tell it to him again.

GEORGE MILLER TO GEORGE MARTIN. NOVEMBER 1, 1889.

- Kagéha, íe djúbaqtci aⁿ'bačé wíđaxu. Miⁿ' áma ké'di
 O friend, word very few to-day I write to Moon other in the
 you.
- Sasú waqiⁿ'ha cugčéakičé. Íe d'úba učiča tá-bi, ehé. Kí
 Frank paper I sent home to him, Word some that he should tell I said. And
 where you are. you,
- 3 pí ta-tě'di égaⁿ aⁿ'čaⁿ'wačákié gaⁿ íwimáxe. Wanáce wabá-
 I was about just as you spoke to me about it so I question Soldier pa-
 to come you.
- gčeze čímaⁿ'čaⁿ'-bi, ecé. Nikaciⁿ'ga wiⁿ' égaⁿ čitaⁿ' gčiⁿ' aká
 per that it had been you said. Man one so to work sits the
 stolen from you, sub.
- wágazúqti učágča tíčačě tědíhi xí, waqiⁿ'ha čaⁿ' éđaha té,
 very straight you confess you send by the when, paper the I show it will,
 hither time that to him
- 6 kí áji wiⁿ' číčize tai. Umaⁿ'čínka dádaⁿ tě'di caⁿ' ckáxai tě
 and an- other one he will get for Year what when you finished the
 you.
- écti baxú-gă, gaⁿ' ugčá-gă há, e'aⁿ' waqiⁿ'ha čaⁿ' úqpačě tě.
 that write, and tell your own ! how paper paper the was lost the.
 too affair
- Waqiⁿ'ha čaⁿ' tíčačě tědíhi xí, wáqe čínké a'í tá minke
 Paper the you send by the when, white the st. ob. I will give it to him
 hither time that man
- 9 waqiⁿ'ha čaⁿ'. Maⁿ'zěskă čábčín úwawéci gaⁿ'čai, waqiⁿ'ha
 paper the. Money three pay desires, paper
- áji číčizai xí. Céna há, číčíha ké, gákě. Miⁿ' čénaqtci
 an- he gets it. Enough your the, that lg. Moon only this
 other for you ob.
- čéčuádi anájiⁿ tá minke. Íčačě xí, maⁿ'zěskă čábčín íča-gă.
 in this place I will stand. You send if, money three you send
 hither
- 12 Aⁿ'ba íčaugče waqiⁿ'ha čaⁿ' ubčixide, éde tíčačáji. Nítaⁿ
 Every day paper the I have looked but you have not You
 for it sent it hither. work
- ckaⁿ'naji daⁿ'ctě-jaⁿ' éiⁿte. Čéna háci íwimáxe há. Wanáce
 you do not wish you perhaps it may be! Only this last I question Soldier
 you
- dádaⁿ éđučéhe iⁿte ecti ugčá-gă. Hiram Chase waqiⁿ'ha
 what you joined per- that tell of your Hiram Chase paper
 haps too own.
- 15 gáxekičá-gă. Caⁿ' Múda úckaⁿ eqá ké ícpahaⁿ ké cti učá-gă.
 cause him to make And Muda deed his the you know the too tell.
 it.

NOTES.

George Martin, referred to in a former letter as Takaⁿha-úiⁿ.

122, 2. Sasu, Frank Sanssouci. In other letters from George Miller, Sasu refers to Frank La Flèche.

122, 4. Nikaciⁿ'ga wiⁿ', a pension lawyer in Washington, sub. of "číčize tai."

TRANSLATION.

O friend, I write you a few lines to-day. Last month I sent a letter to Frank Sanssouci, requesting him to tell you something. I asked you in that letter that about which you spoke to me when I was about to start to Washington. You said then that your discharge from the Army (and other papers) were stolen from you. There is a man here whose business it is to attend to such matters; and if you will tell exactly what occurred, I will show him the letter, and he will obtain another (discharge or warrant) for you. Write in what year you left the Army, and tell how the paper got lost. When the letter reaches me I will show it to the white man. He desires three dollars as pay for his services, provided he obtains another paper for you. That is enough about your affairs. I will remain here only to the end of this month. When you send the letter, inclose three dollars. I have been looking for the letter from you every day, but you have not sent it. Can it be that you do not wish to press the matter? I ask you about this for the last time. Tell also in what regiment and company you enlisted. Get Hiram Chase to write the letter. Tell, too, what you know about the accident which caused the death of Muda Martin.

